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MAJOR, INDIAN STAFF CORPS.

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THE TOPOGRAPHICAL LIST OF THE BRIHAT-SAMHITA.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

THE topographical information contained in the Bṛihat-Saṁhitâ of Varâhamihira is to be found chiefly in chapter xiv., entitled *kûrma-vibhâga* or "the Division of the Globe;" the special object of which, in conformity with the astrological nature of the whole work, is to provide an arrangement from which it may be determined what countries and peoples suffer calamity when particular *nakshatras* or lunar mansions are vexed by the planets. For this purpose, the twenty-seven *nakshatras*, commencing with Kṛittikâḥ (the Pleiades), are divided into nine groups, of three each; and the globe, into a corresponding numbers of nine divisions, starting with the Madhyadêśa or middle country, as the central part of Bhâratavarsha or the inhabitable world, and then running round the compass from east to north-east. And an application of the distribution,— though not a very careful one, unless it can be improved or corrected by any emendation of the present text,— is given in verses 32, 33, of the same chapter; where we learn that, as the groups of *nakshatras* are vexed, commencing with that of which the first *nakshatra* is Âgnêya or Kṛittikâḥ, so, in due order, destruction and death come upon the kings of the Pañchâlas (middle-country), of Magadha (eastern division), of Kaliṅga (south-east division), of Avanti (southern division), of Ânarta (south-west division), of the Sindhu-Sauvîras (again the south-west division), of the Harahauras or Hârahauras (not mentioned elsewhere), of the Madras (north-west division), and of the Kauṇindas (north-east division).

The first part of my catalogue, the divisional list, gives all the names thus mentioned in chapter xiv., as it runs in Dr. Kern's edition, arranged alphabetically under the divisions of the country adopted by Varâhamihira. As has been indicated, the primary division is the Madhyadêśa or middle country. I do not find any definition of this term in the *Bṛihat-Saṁhitâ*. And there seem to be differences in respect of its limits. Thus, Prof. H. H. Wilson[1] has spoken of it as being "the country along the Narmadâ;" and Albêrûnî,[2] from the information given to him, has explained it as being "the country all around Kanauj, which is also called Aryâvarta." Sir Monier Monier-Williams, however, in his Sanskṛit Dictionary, gives it a considerably more ample extent; defining it as "the country lying between the Himâlayas on the north, the Vindhya mountains on the south, Vinaśana on the west," *i.e.* apparently the place where the river Sarasvatî was supposed to lose itself in the sand, "Prayâga on the east, and comprising the modern provinces of Allahâbâd, Âgrâ, Dehli, Oude, &c." And this seems to be more in consonance with Varâhamihira's view: since we find him including in it, on the east, Sâkêta (Oude),[3] and on the west, the Maru country (Mârwâḍ), and the Sârasvatas or people living on the banks of the Sarasvatî which rises in Mount Âbû, and, running almost due south, flows into the Ran of Cutch; while, on the other hand, the Yâmunas or people living on the banks of the Jamnâ, which rises in the Himâlayas, are placed by him partly in the middle country and partly in the northern division, and the Vindhya mountains, which run across the peninsula and constitute the northern boundary of the valley of the Narmadâ, are excluded by him from the middle country altogether, though, in connecting them only with the south-east division, he fails to represent fully their extent.

In presenting this divisional list, I do not mean to suggest that it furnishes materials for preparing an accurate map of ancient India; or that the cities, rivers, mountains, tribes, &c.,— and especially the tribes,— belong actually and only to the divisions to which they are allotted by Varâhamihira. Mistakes in his details can easily be shewn: for instance, though he places Kachchha and Girinagara both in the southern division, he locates Raivataka in the south-west; whereas this mountain is quite close to Girinagara (Junâgaḍh) and the Girnâr mountain.

1 *Vishnu-Purâṇa*, Translation, Vol. IV. p. 64, note 2.

2 *Albêrûnî's India*, Translation, Vol. I. p. 173; also see p. 198.

3 So also the *Matsya-Purâṇa* places Ayôdhâ (Oude) in the Madhyadêśa; see *Vishnu-Purâṇa*, Translation, Vol. IV. p. 168, note 11.

and is considerably to the south of Cutch. My object is to make a start, in order that, when the lists of other books have been treated in the same way and all have been compared, we may then be in a position to put all the materials together, and arrive at some consolidated and satisfactory results.

In addition to the divisional list of chapter xiv., the astrological statements that run through the whole book, and in particular verses 1 to 39 of chapter xvi., which define "the countries, peoples, and things belonging to the domain of each planet," add a variety of other names which are not mentioned at all in chapter xiv. All these names I have included, with those taken from chapter xiv., in the general alphabetical list.[4] And here I have inserted notes on some of the names, chiefly in the direction of quoting the earliest epigraphic references to them; but without attempting to give all that might be said about them, or about the others that I have passed over without comment. Little, if anything, in a topographical direction, is to be learnt from these astrological references; which simply tell us, for instance, that (chap. xviii. verse 6) "should the Moon leave Saturn at her right, then sovereigns keeping the town will "triumph, and the Śakas, Bâhlikas, (the people of) Sindhu, Pahlavas and Yavanas, be joyful." They are of value only as tending to indicate the comparative importance or notability of the different tribes and places, as judged by the number of different allusions to each of them. To apply them in any other way, *e. g.* to assume that the names mentioned in one and the same passage are to be referred to much about one and the same locality, would only be conducive to error. Thus, such a rule might be applied in respect of the verse just mentioned, without going far wrong. But chapter iv. verse 25, and chapter xvi. verse 22, give clear instances to the contrary. The former couples the Ârjunâyanas and the Yaudhêyas, who belong to the northern division, and the Kauravas, who, as the people of Kuru-land, may perhaps be referred to the northern division, with the Prâgîśas or kings of the eastern country. And the latter couples the Arjunâyanas, Yaudhêyas, Traigartas, Pauravas, and Vâtadhanas, of the northern division, with the Ambashṭhas of the east or south-west, the Pâratas of the west, and the Sârasvatas and Matsyas of the middle country. But little, therefore, if anything at all, could be gained, in this or any similar list, by noting the way in which different names are connected with each other in the astrological passages.

DIVISIONAL LIST.

The Madhyadêśa or middle country includes (xiv. 2, 3, 4) Gajapura (see under Gajâhvaya), Kâlakôṭe, Kapishṭhala, [Mathurâ],[5] and Sâkêta;—

the Maru and [Udumbara] **countries**;—

the Dharmâraṇya **forest**;—

[the **rivers** Sarasvatî and Yamunâ];—

and the following **tribes or peoples**; the Arimêdas, Aśvatthas, Audumbaras, Bhadras, Gauragrîvas, Ghôshas, Guḍas, Kaṅkas, Kukuras, Kurus, Mâdhyamikas, Mâṇḍavyas, Mâthurakas, Matsyas, Nîpas, Pâñchâlas, Pâṇḍus, Sâlvas or Sâlvas, Saṁkhyâtas, Sârasvatas, Śûrasênas, Uddôhikas, Ujjihânas, Upajyôtishas, Vatsas, and Yâmunas.

The eastern division includes (xiv. 5, 6, 7,) [Chandrapura], Kâśi, Mêkala, the milky sea (*kshirôda*), the (eastern) ocean (*samudra*), [Tâmaliptî], and Vardhamâna;—

the [Kôśala], Magadha, Mithila, [Puṇḍra], Samatata, and Uḍra **countries**;—

the **mountains** Anjana, Mâlyavat, Padma, Śibira, Udayagiri, and Vṛishabhadhvaja;—

the **river** Lauhitya;—

and the following **tribes or peoples**; the Ambashṭhas, Bhadras, Chândrapuras, Dantura-

[4] As far as the end of chapter lxxxv., of course I have utilised Dr. Kern's translation. It is to be found in the *Jour. R. As. Soc.*, N. S., Vol. IV. pp. 130-479 (chap. i. to vii.); Vol. V. pp. 45-90 (chap. viii. to xv.), and pp. 231-288 (chap. xvi. to xxxv.); Vol. VI. pp. 36-91 (chap. xxxvi. to li.), and pp. 279-338 (chap. liii. to lxiv.; chap. lii., on boils and their consequences, is left untranslated, as being of no interest whatever); and Vol. VII. pp. 81-134 (chap. lxv. to lxxxv.). I have glanced through the remaining nineteen chapters, without actually reading them: here, the Dêvanâgarî characters, with their absence of capitals, may possibly have caused me to pass over a point or two which otherwise I might have noted; but I think that I have not omitted anything of importance.

[5] Names in square brackets are supplied from the tribal appellations; thus, in the present instance, Mathurâ, from the mention of the Mâthurakas.

kas, Gauḍakas, Karvaṭas, Kauśalakas, Khasas, Paunḍras, Prâgjyôtishas, Suhmas, Tâmaliptikas, and Utkalas; also the cannibals (*purushâda*), the horse-faced people (*aśvavadana*), the one-footed people (*êkapada*), the people with ears shaped like a sickle (*śûrpakarṇa*), and the tiger-faced people (*vyâghramukha*).

The south-east division includes (xiv. 8, 9, 10) Hêmakûṇḍya, the islands of bark, of bulls, and of cocoanuts, Kaṇṭakasthala, Kishkindha, and Tripurî;—

the Andhra, Aṅga, [Chêdi], Kaliṅga, Kôśala, Upavaṅga, Vaṅga, and Vidarbha **countries**;—

the Vindhya **mountains**;—

and the following **tribes or peoples**; the Chêdikas, Daśârṇas, Jatharas, Maulikas (or Saulikas), Nishâdas, Purikas, Sabaras (specified as the leaf-clad Sabaras and the naked Sabaras), Saulikas (or Maulikas), Śmaśrudharas, and Vatsas; also the great-necked people (*mahâgrîva*), the high-throated people (*ûrdhvakaṇṭha*), and the snake-necked people (*vyâlagrîva*).

The southern division includes (xiv. 11-16) Âkara, Atri's hermitage, [Avanti], Baladêvapaṭṭana, the beryl-mines (*vaidûrya*), Bharukachchha, Chitrakûta, (the places for obtaining) conch-shells (*śaṅkha*), Daśapura, Dharmapaṭṭana, the elephants' glen (*kuñjaradarî*), Gaṇarâjya, Girinagara, the hermitages (*tâpasâśrama*), the islands (*dvîpa*), Kâñchî, [Kârmaṇêya], Kollagiri, Krauñchadvîpa, Laṅkâ, Maruchîpattana, Nâsikya, the southern ocean (*yâmyâbdhi*), (the places for obtaining) pearls (*muktâ*), Siṁhala, Tâlikata, Vanavâsi, and Vellûra:—

the [Chêra], Chôla, Kachchha, Karṇâṭa, [Kêrala], Konkaṇa, and Taṅkaṇa **countries**;—

the Daṇḍakâvana and Tumbavana **forests**, and the great forest (*mahâtavî*);—

the **mountains** Dardura, Kusuma, Mahêndra, Malaya, Mâlindya, Ṛishyamûka, and Sûrpa;—

the **rivers** Kâvêrî, Kṛishṇa, Tâmraparṇin, and Vêṇâ;—

and the following **tribes or peoples**; the Âbhîras, Aryakas, Âvantakas, Bhadras, Chêryas, Gônardas, Kairalakas, Kâlâjinas, Kaṅkaṭas, Kârmaṇêyakas, Kîrṇas, Phaṇikâras, Piśikas, Ṛishabhas, Ṛishikas, Sauris, and Sibikas; also, the mariners (*vârichara*), the people with thick matted hair (*jaṭâdhara*), and the eaters of whales (*timiṅgilâśana*)

The south-west division includes (xvi. 17, 18, 19) the great ocean (*mahârṇava*), and Vaḍavâmukha;—

the Ânarta, Draviḍa, [Kâmbôja], Pâraśava, and Surâshtra **countries**;—

the **mountains** Hêmagiri, Phêṇagiri, and [Rêvataka];—

the **river** (or country) Sindhu;—

and the following **tribes or peoples**; the Âbhîras, Ambashṭhas, Âravas, Bâdaras, Barbaras, Chañchûkas, Kâlakas, Kapilas, Karṇaprâvêyas, Khaṇḍas, Kirâtas, Mâkaras, Pahlavas, Raivatakas, Sindhu-Sauvîras, Sûdras, and Yavanas; also the eaters of (raw) flesh (*kravyâśin*), and the people with the faces of women (*nârîmukha*).

The western division includes (xiv. 20, 21) the region of gold (*kanaka*), and Târakshiti;—

the Pañchanada and Ramaṭha **countries**;—

the collection of **forests** (*vanaugha*),—

the **mountains** Astagiri, Kshurârpaṇa, Maṇimat, Mêghavat, and Praśasta;—

and the following **tribes or peoples**; the Aparântakas, Haihayas, Jṛiṅgas, Mlêchchhas, Pâratas, Śakas, Śântikas, Vaiśyas, and Vokkâṇas.

The north-west division includes (xiv. 22, 23) the kingdom of the amazons (*strîrâjya*);—

the Aśmaka, Kulûta, and Lahada or Laḍaha **countries**;—

the **forest** of the man-lions (*nṛisiṁhavana*);—

the **rivers** Garuhâ or Guruhâ, Phalgulukâ, and Vêṇumatî;—

and the following **tribes or peoples**; the Charmaraṅgas, Halas or Lahas, Madras, Mâṇḍavyas, Marukuchchas, Śûlikas (or Mûlikas), Tâlas, and Tukhâras; also the dwellers in the sky (*khastha*), the one-eyed people (*êkavilôchana*), the long-faced people (*dîrghâsya*), the long-haired people (*dîrghakêśa*), and the people with long-necks (*dîrghagrîva*).

The northern division includes (xiv. 24-28) Bhôgaprastha, the city of spirits (*bhûtapura*), [Pushkalâvatî], [Takshâsilâ], Vasâti, and Yaśôvatî;—

the Âdarśa, Antardvîpin, Gândhâra, [Mâlava], Trigarta, and [Uttara-Kuru] **countries**;—

the **mountains** Dhanushmat, Himavat (Himâlaya) Kailâsa, Krauñcha, Mêru, and Vasumat;—

the **river** [Yamunâ];—

and the following **tribes or peoples**; the Agnîdhras or Agnîtyas, Ambaras, Ârjunâyanas, Daṇḍapiṅgalakas, Dâsamêyas, Dasêrakas, Gavyas, Hêmatâlas, Hûṇas, Kachchârus, Kaikayas, Kailâvatas, Kaṇṭhadhânas, Kôhalas, Kshatriyas (under the name of *râjanya*), Kshêmadhûrtas, Kshudramînas, Madrakas, Mâlavas, Mâṇahalas, Mâṇḍavyas, Pauravas, Pushkalâvatas, Sâradhanas, Sîtakas (or Sâtakas), Syâmâkas, Takshaśilas, Udîchyas, Uttara-Kurus, Vâtadhanas, Yâmunas, and Yaudhêyas; also the flat-nosed people (*chipiṭanâsika*) the thick-haired people (*kêśadhara*), the roamers in the sky (*khachara*), the dog-faced people (*śvamukha*), and the horse-faced people (*turagânana*).

The north-east division includes (xiv. 29, 30, 31) Brahmapura, the kingdom of the dead (*nashṭarâjya*), the gold-region (*suvarṇabhû*), and the marshes or swamps (*palôla*);—

the [Kaśmîra] and Kulûta **countries**;—

the **forest** of Vasus or spirits (*vasuvana*), the forest-kingdom (*vanarâjya*), and the forest-territory (*vanarâshṭra*);—

the **mountains** Mêruka and Muñja;—

and the following **tribes or peoples**; the Abhisâras, Anuviśvas, Bhallas, Chînas, Ḍâmaras, Daradas, Dârvas, Gandharvas, Ghôshas, Kâśmîras, Kauṇindas, Khashas, Kîras, Kirâtas, Kuchikas, Kuṇathas, Pauravas, Sairindhas, and Taṅgaṇas; also the nomads (*paśupâla*), the wearers of bark (*chîranivasana*), the dwellers in the sky (*divishṭha*), the demons with matted hair or elf-locks (*jaṭâsura*), the one-footed people (*êkacharaṇa*), and the three-eyed people (*trinêtra*).

ALPHABETICAL LIST.

Abhîra, or Âbhîra, the name of a people placed in the southern division, xiv. 12, and in the south-west division, xiv. 18; miscellaneous astrological references, v. 38, 42; ix. 19; xvi. 31. One of the Nâsik inscriptions mentions an Abhîra king (*Archæol. Surv. West. Ind.* Vol. IV. p. 104). And the Abhîras are named among the tribes subjugated by Samudragupta (*Gupta Inscriptions*, p. 14).

Abhisâra, a people in the north-east division, xiv. 29; misc. ref., xxxii. 19. The Abhisâra country is supposed to be the modern Hazâra, in the Pañjâb (McCrindle's *Invasion of India by Alexander the Great*, p. 69, note 3).

Âdarśa, a country in the northern division, xiv. 25.

Agnîdhra, or Âgnîdhra, a people in the northern division, xiv. 25. In his text, Kern reads *Bhôyaprasth-Ârjunâyan-Âgnîdhrâh*; and in his various readings he notes that one MS. gives *Agrîyyâ*, but all the others, except the one from which the word in his text is taken, *Agnîtyâh*. In his translation he gives "Âgnîdhras (or Agnîtyas)." Albêrûnî has given the *Bṛihat-Saṁhitâ* divisional list (*India*, Translation, Vol. I. pp. 300-303); and here he gives "Agnîtya."

Âkara, a place in the southern division, xiv. 12. Kern, who translates the word by "the mines," considers that it denotes the modern Khândêsh. The name apparently occurs in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109), and in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262; the text has *Âkar-Âvanty-*).

Alaka, apparently a city; the lord of Alaka (*Alaka-nâtha*), misc. ref., xi. 58. Kern in his translation gives the feminine form, Alakâ; which, however, does not suit the metre. The published text is *Ikshvâku-Ralakanâthau*, "the Ikshvâkus and the lord of Ralaka;" with the various readings of *kukula* and *rulaka*, for *ralaka*. But, in a note to his translation, Kern prefers *Ikshvâkur=Alakanâthô*; which is the reading of the commentary, and is supported by the remark *Alakâ-nagarî tan-nâthô râjâ*. The only other Alakâ that is known, is the city of Kubêra. The name of Ralaka is not otherwise known at all.

amazons, the kingdom of the (denoted by *strîrâjya*), in the north-west division, xiv. 22; misc. ref., xvi. 6. Albêrûnî says, "Strîrâjya, *i. e.* women among whom no man dwells longer than half a year."

Ambara, a people in the northern division, xiv. 27.

Ambashṭha, a people in the eastern division, xiv. 7; also in the south-west, xiv. 17; misc.

ref., xi. 19; xvi. 22. In a note to his translation, Kern remarks that the Ambashṭhas of the eastern division are the *Ambastæ* of Ptolemy, vii. 1, 66 *seq.*; and that they are not to be confounded with their namesakes in the south-west.

Ânarta, a country in the south-west division, xiv. 17; misc. ref., v. 80; xiv. 33; xvi. 31. This country is mentioned in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. pp. 262, 263).

Andhra, or Ândhra, a country, and the people of it, in the south-east division, xiv. 8; misc. ref., xvi. 11; xvii. 25; — the lord of Andhra, or of the Andhras (*Andhra-pati*), misc. ref., xi. 59. The Andhras are carried back to the third century B. C. by one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. pp. 239, 240, 247, 248). Other early epigraphic references are to be found in *Gupta Inscriptions*, p. 230, and *Archæol. Surv. West. Ind.* Vol. IV. p. 127

Aṅga, a country in the south-east division, xiv. 8; misc. ref., v. 72; ix. 10; x. 14; xi. 56; xxxii. 15. See under 'Jathara.'

Añjana, a mountain in the eastern division, xiv. 5.

Antardvîpa, or Antardvîpin, a region in the northern division, xiv. 25.

Antargiri, a mountain region; misc. ref., v. 42. In a note to his translation Kern remarks — "I am not able to say which part of the Himâlayan hill country was called Antargiri; it may be Kumaon, or a still more eastern district. Cf. ch. xvi. 2, and Mahâbhâr. II. ch. xxvii. 3." In xvi. 2, the original has *bahir-antaḥ-śaila-jâḥ*, "the people beyond and within the mountains;" note, "*i. e.* a part of the Himâlaya."

Antarvêdî, a region; misc. ref., v. 65. Kern translates by "the Doab." The name may apply to any Doab: but it usually denotes the country lying between the Gaṅgâ and the Yamunâ, which is mentioned as *Gaṅgâ-Yamun-ântarâla*, in lxix. 26, misc. ref.; and it is used in that sense in the Indôr grant of Skandagupta (*Gupta Inscriptions*, p. 69).

Anuviśva, a people in the north-east division, xiv. 31.

Aparântaka (*v. l.* Aparantika), "the people of the western marches," a people in the western division, xiv. 20; misc. ref., v. 70. See also 'Aparântya.' Mention is made of the Aparânta people or country in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109), and in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262). And one of the Aśôka edicts classes the Yavanas, Kambôjas, and Gandhâras as *âparânta* (*id.* Vol. XX. pp. 240, 241). Pandit Bhagwanlal Indraji has said that there are reasons for thinking that Sôpârâ, in the Thâṇa District (see under 'Saurpâraka'), was the chief place in the Aparânta country *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 274, and note 3).

Aparântya, a people, evidently identical with Aparântaka, *q. v.*; misc. ref., v. 40, ix. 15.

Ârava, a people in the south-west division, xiv. 17.

Arbuda (the modern Mount Abû), misc. ref., v. 68; xvi. 31; xxxii. 19.

Arimêda, a people in the middle country, xiv. 2.

Ârjunâyana, a people in the northern division, xiv. 25; misc. ref., iv. 25; xi. 59; xvi. 22; xvii. 19. The Ârjunâyanas are named among the tribes subjugated by Samudragupta (*Gupta Inscriptions*, p. 14). An early coin of the Ârjunâyanas is figured in *Prinsep's Essays*, Vol. II. p. 223, Plate xliv. No. 22.

Ârya, a people; misc. ref., v. 42, where Kern takes the word as meaning "the inhabitants of Aryâvarta," *q. v.*

Âryaka, a people in the southern division, xiv. 15.

Âryavârta, the inhabitants of Âryavârta (the text uses the nom. plur.), which is a customary name for Northern India; misc. ref., v. 67. See also '*uttarâpatha*.' The word Âryâvarta means 'the abode of the Âryas,' or excellent or noble people.' It is used to denote Northern India in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 13). In the *Mânavadharmaśâstra*, ii. 22 (Burnell's Translation, p. 18) Âryâvarta is defined as the land between the Himâlaya and Vindhya mountains, extending to the eastern and to the western seas. But a more precise division between Northern and Southern India is given by the poet Râjaśêkhara, who, in the *Bâlarâmâyaṇa*, Act 6 (see V. Sh. Apte's *Râjaśêkhara: his Life and Writings*, p. 21), speaks of the river

Narmadâ (the 'Nerbudda'), which rises in, and runs along close to the south of, the Vindhya range, as "the dividing line of Âryâvarta and the *dakshiṇâpatha*."

Asika, a people; misc. ref., xi. 56. Mention is made of the Asika people or country in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109).

Aśmaka, a country, and the people of it, in the north-west division, xiv. 22; misc. ref., v. 39, 73, 74; ix. 18, 27; xvi. 11; xxxii. 15;—the lord of Aśmaka (*Aśmaka-pa, -nâtha, -narêndra*) misc. ref., xi. 54, 55; xvii. 15. Below his translation of xiv. 22, Kern adds the note— "the Assakanoi of the Greeks." Mention is made of the Aśmaka people or country in one of the Ajaṇtâ inscriptions (*Archæol. Surv. West. Ind.* IV. p. 131).

astagiri, 'the mountain behind which the sun sets,' in the western division, xiv. 20.

Aśvattha, a people in the middle country, xiv. 3.

aśvamukha, 'horse-faced people;' misc. ref., xvi. 35. See also '*aśvavadana*' and '*turagânana*'

aśvavadana, 'horse-faced people,' in the eastern division, xiv. 6; identified by Kern with the *Hippoprosôpoi* of the *Periplus Maris Erythræi*. See also '*aśvamukha*' and '*turagânana*.'

Atri (the hermitage of), in the southern division, xiv. 14.

Aṇdra or Ôḍra, a country (the modern Orissa), and the people of it; misc. ref., v. 74. See also 'Uḍra.'

Audumbara, the people of the Udumbara country, in the middle country, xiv. 4. See also 'Udumbara.'

Aujjayanika, the people of Ujjayanî, *q. v.*; misc. ref., xi. 56.

Auśînara, 'a king of the Uśînaras,' *q. v.*; misc. ref., xi. 55.

Avagâṇa, or Âvagâṇa a people or country; misc. ref., xi. 61; xvi 38. Kern translates the word by 'Afghans,' in both places. In xi. 61, among other various readings there are *Chôl-Âbakâṇa*, *Chôl-Âṁvaṁgaṇa*, and *Chôla-Vaṁga-Kauṁkana*; and in xvi. 38, *Chôl-Âvagâna*, and *Chôl-Âbakâṇa*.

Âvanta, a king or other inhabitant of Avanti or Avantî, *q. v.*; misc. ref., xiv. 33. See also 'Avantaka' and 'Âvantika.'

Âvantaka, the inhabitants of Avanti or Avantî, *q. v.*, a people in the southern division, xiv. 12; misc. ref., v. 73. See also 'Âvanta' and 'Âvantika.'

Avanti, a city (better known as Ujjayanî, *q. v.*, or Ujjayinî), misc. ref., v. 40; ix. 17; also an inhabitant of the same, misc. ref., ix. 18, 21. See also 'Avantî, Avanta, Âvantaka, and Âvantika.' The name Avanti occurs in inscriptions at Nâsik and Ajaṇtâ (*Archæol. Surv. West. Ind.* Vol. IV. pp. 109, 127), and in the Junâgadh inscription of Rudradâman, *Ind. Ant.* Vol. VII. p. 262; the text has *Âkar-Âvanty-*).

Avantî, a city, the same as Avanti, *q. v.*; misc. ref., xi. 35.

Âvantika, 'a king or other inhabitant of Avanti or Avantî,' *q. v.*, misc. ref., v. 64; lxxxvi. 2. See also 'Âvanta' and Âvantaka.'

Âyôdhyaka, the inhabitants of Ayôdhyâ, which is the modern Ajôdhyâ, Audh, Awadh, or 'Oude;' misc. ref., iv. 24. See also 'Sâkêta.' The name Ayôdhyâ occurs in the spurious grant of Samudragupta (*Gupta Inscriptions*, p. 257).

Bâdara, a people in the south-west division, xiv. 19.

Bâhlika, a country, and the inhabitants of it; misc. ref., v. 37; xviii. 6. See also 'Bâhlîka, Vâhlika, and Vâhlîka.'

Bâhlîka, the same as Bahlîka, *q. v.*; misc. ref., x. 7; xvi. 1; xvii. 13, 25; xxxii. 15. In xvi. 1, Kern translates by "Balkh."

Bahugiri, rendered by Kern by "hill-districts," but perhaps the name of some particular mountainous country; misc. ref., xvi. 26.

Baladêvapattana, a city in the southern division; xiv. 16. Below his translation Kern gives the note— "the *Balaipatna* of Ptolemy, so that the reading *Palaipatna*, preferred by Lassen, is proved to be a false form."

Barbara, a people in the south-west division, xiv. 18; misc. ref, v. 42.

bark, the island of (*charmadvîpa*), in the south-east division, xiv. 9;— wearers of bark (*chîra-nivasana*), a people in the north-east division, xiv. 31.

beryl-mines (*vaidûrya*), in the southern division, xiv. 14.

Bhadra, a people in the middle country, xiv. 2; and in the eastern division, xiv. 7; and in

the southern division, xiv. 16. In a note to his translation of xiv. 7, Kern explains the name by "the Blessed," and suggests that the Bhadras are probably the same with the Bhadrâśvas, *q. v.*

Bhadrâśva, a people, to be placed in the middle country if identified with the Bhadras; the king of the Bhadrâśvas (*Bhadrâśva-nṛipa*), misc. ref., ix. 11. In a note to his translation, Kern remarks— "The Bhadrâśvas are a mythical people, fabled to live in the remote East, or, according to the phrase of the astronomical Siddhântas, at 90° E. from Laṅkâ, in the region where Yavakôti, "Java Point," is situated. (The reading *Yamakôṭi* is erroneous; for Yama's kingdom is in the South, not in the East; and, besides, the compound Yamakôṭi is devoid of sense.) The origin of the Bhadrâśvas living near the Udayagiri may be traced, I think, to Ṛigvêda, i. 115, 2, *seq.*"

Bhalla, (*v. l.* Bhilla), a people in the north-east division, xiv. 30.

Bharata, a people; misc. ref. xvi. 21.

Bhâratavarsha, xiv. 1. The word occurs in other works as Bharatavarsha. In the latter form, it means 'the country of Bharata;' and in the other, 'the country of the Bhâratas or descendants of Bharata.' And it is a name for the whole of India, the first king of which is held to have been Bharata, son of Dushyanta.

Bharukachchha, the modern Bharuch or Bharôch, *i. e.* 'Broach,' a city in the southern division, xiv. 11; misc. ref., xvi. 6; lxix. 11; — the rulers of Bharukachchha (*Bharukachchha-pâḥ*), v. 40. The name Bharukachchha occurs in inscriptions at Junnar and Nâsik (*Archæol. Surv. West. Ind.* Vol. IV. pp. 96, 100); and perhaps in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262, where, however, "Maru and Kachchha" is preferred by the editors). Sometimes the Sanskṛit or Sanskṛitised form Bhṛigukachchha is met with (*e. g.*, *Ind. Ant.* Vol. XII. p. 189; Vol. XIX. p. 175). By the Greeks it was called *Barygaza.*

Bhâsâpura (?), a town (?); misc. ref., xvi. 11. The published text has *Bhâsâpura*, with the various readings of *Bhâsapura*, *Bhâsâpâra*, *Bhâshâparaṁ*, and *Dâsapura* In his translation, however, Kern gives "the Bhâsâparas;" with the note "or *Bhâsâpura* or *Bhâsâvaras*. "May be, *Bhâsâparas* (= *Bhâsâvaras*) means "those who live on this side of Mount "Bhâsa." Utpala gives no explanation.

Bhîmarathâ, a river; misc. ref., xvi. 9. The published text has *Bhîmarathâyâḥ*, which Kern rendered by "(the inhabitants of the western half of the district) of the Bhîmarathâ." A various reading is *Bhîmarathyâyâḥ*, which gives the name of Bhîmarathyâ. A grant of the Eastern Chalukya king Vishṇuvardhana I. gives the name as Bhîmarathî (*Ind. Ant.* Vol. XIX. pp. 304, 310). The river is undoubtedly the modern Bhîma, which rises in the Sahyâdri range, and flows into the Kṛishṇa near Raichûr.

Bhṛiṅgi (?), a people (?); misc. ref., iv. 22. There are the various readings of *Bhṛigi*, *Jṛiṅgi*, and *Vaṅga*; and in his translation Kern stamps the word as "very doubtful."

Bhôgaprastha, a (?) people, in the northern division, xiv. 25.

Bhôgavardhana, a (?) city or country; misc. ref., perhaps an interpolation, xvi. 12.

bhûtapura, 'the city of spirits,' in the northern division, xiv. 27.

Brahmapura, a city, in the north-east division, xiv. 30.

bulls, the island of (*vṛishadvîpa*), in the south-east division, xiv. 9.

cannibals (*purushâda*, *pûrushâda*), in the eastern division, xiv. 6; misc. ref., iv. 22. In a note to the translation, Kern remarks. — "the cannibals, being always placed in the far East, must denote either the inhabitants of the Andamans and Nicobars, or the cannibal tribes of the Indian Archipelago, or both." See also '*kravyâśin*.'

castes. The work does not mention the Brâhmaṇs with any topographical reference but it locates the Kshatriyas (mentioned by the term *râjanya*) in the northern division, xiv. 28; the Vaiśyas in the western division, xiv. 21; and the Śûdras in the south-west division, xiv. 18.

Chaidya, the people of Chêdi, *q. v.*; misc. ref., xi. 59. See also 'Chêdika.'

Champâ, a (?) town or country; misc. ref., xvi. 3.

Chañchûka (*v. l.* Champûka), a people in the south-west division, xiv. 18.

Chandrabhâga river, supposed to be the Chenab, one of the five rivers of the Pañjâb; misc. ref., xvi. 27.

Chândrapuras, the inhabitants of the city of Chandrapura, in the eastern division, xiv. 5. A town named Chandrâpura is mentioned in the Indôr grant of Skandagupta (*Gupta Inscriptions*, p. 71).

charmadvîpa, the island of bark, in the south-east division, xiv. 9.

Charmaraṅga, a people in the north-west division, xiv. 23.

Chârulêvî, a (?) town or country, misc. ref., ix. 18; the word occurs in the plural, as if denoting the inhabitants.

Chêdi, a country, misc. ref., xvi. 3; xxxii. 22; — the ruler of Chêdi (*Chêdi-pa*), xliii. 8. See also 'Chaidya and Chêdika.' The Kalachuris of Central India were kings of Chêdi.

Chêdika (*v. l.* Chaidika), the people of Chêdi, *q. v.*, in the south-east division, xiv. 8. See also 'Chaidya.'

Chêrya, a people, evidently of the Chêra country, in the southern division, xiv. 15.

Chîna, a people in the north-east division, xiv. 30; misc. ref., v. 77, 78, 80; x. 7, 11; xi. 61; xvi. 1, 38. Kern translates the word by "Chinese;" *e. g.* v. 77, 78, 80.

chipiṭanâsika, 'flat-nosed people,' in the northern division, xiv. 26.

chîranivasana, 'wearers of bark,' a people in the north-east division, xiv. 31.

Chitrakûta, in the southern division, xiv. 13; misc. ref., xvi. 17. It is the modern Chitrakôt or Chatarkôt hill or district, near Kampta in Bundêlkhaṇḍ. The name occurs in the Sirûr inscription of A. D. 866 (*Ind. Ant.* Vol. XII. p. 218).

Chôla, a country, and the people of it, in the southern division, xiv. 13; misc. ref., v. 40; xi. 61; xvi. 10, 38. In southern inscriptions, the name appears in the forms of Chôḷa, Chôḷa, and Chôḍa; and it is taken back to the third century B. C. by one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. pp. 239, 240, 249).

cocoa-nuts, the island of (*nâlikêra-dvîpa*), in the south-east division, xiv. 9.

conch-shells, the places for obtaining, are placed in the southern division, xiv. 14.

dakshiṇâpatha, 'the region of the south,' *i. e.* Southern India, below the Narmadâ, misc. ref., ix. 40; xlvii. 8. See under 'Âryâvarta.' The term *dakshiṇâpatha* occurs in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262); in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 13); and apparently in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 110).

Ḍâmara (*v. l.* Dâmara), a people in the north-east division, xiv. 30.

Daṇḍaka, a country or people, misc. ref., xvi. 11;—the king of Daṇḍaka (*Daṇḍak-âdhipati*), misc. ref., xi. 56.

Daṇḍakâvana, in the southern division, xiv. 16. This is, I suppose, another form of the name of the Daṇḍakâraṇya, or Daṇḍaka forest, which lay between the rivers Narmadâ and Gôdâvarî.

Daṇḍapiṅgalaka, a people in the northern division, xiv. 27.

Danturaka, a people in the eastern division, xiv. 6. Albêrûnî says "Dantura, *i. e.* people with long teeth."

Darada, a people in the north-east division, xiv. 29; misc. ref., v. 42, 79, xiii. 9. Albêrûnî omits them; or, rather, he gives Abhisârada, instead of Abhisâra and Darada.

Dardura, a mountain in the southern division, xiv. 11.

Dârva, a people in the north-east division, xiv. 30.

Dâsamêya, a people in the northern division, xiv. 28.

Daśapura, a city in the southern division, xiv. 12. It is the modern Mandasôr, or more properly Dasôr, in Mâlwa. It is mentioned in inscriptions at Nâsik (*Archæol. Surv. West. Ind.* Vol. IV. pp. 100, 114), and in inscriptions at Mandasôr itself (*Gupta Inscriptions*, pp. 79, note 2, and 84, 86).

Daśârṇa, a variant of Dâśârṇa, *q. v.*; misc. ref., v. 40; x. 15; xxxii. 11. In a note to his translation, Kern remarks that the Daśârṇas are the *Dosarene* or *Desarene* of the *Periplus Maris Erythræi.*

Dâśârṇa, a people in the south-east division, xiv. 10; misc. ref., xvi. 26. See also 'Dásârṇa.'

Dasêraka, a variant of Dâsêraka, *q. v.*; misc. ref., v. 67.

Dâsêraka, a people in the northern division, xiv. 26. See also 'Dasêraka.'

dead, the kingdom of the (*nashta-râjya*), in the north-east, xiv. 29. See under 'Mêruka.'

demons with elf-locks (*jaṭ-âsura*), in the north-east division, xiv. 30.

Dêvikâ, a river; misc. ref., xi. 35.

Dhanushmat, a mountain, in the northern division, xiv. 24. The text distinctly stamps Dhanushmat as a mountain. But Albêrûnî says "Dhanushman (!), *i. e.* the people with bows."

Dharmapaṭṭana, a city in the southern division, xiv. 14. Kern translates the name by "Yama's city."

Dharmâraṇya, a forest region, in the middle country, xiv. 3.

diamonds are found in the Himavat mountains, in Kaliṅga, Kôśala, Mataṅga (?), Puṇḍra, and Saurâshtra, at Surpâra (see under 'Aparânta' and 'Saurpâraka'), and on the banks of the Vêṇâ, lxxx. 6, 7.

dîrghagrîva, 'people with long necks,' in the north-west division, xiv. 23.

dîrghakêśa, 'long-haired people,' in the north-west division, xiv. 23.

dîrghâsya, 'long-faced people,' in the north-west division, xiv. 23.

divishṭha, "the inhabitants of heaven," dwellers in the sky, a people, in the north-east division, xiv. 31.

dog-faced people (*śva-mukha*), in the northern division, xiv. 25.

Ḍomba, the Gipsies; misc. ref., lxxxvii. 33. Also, in liii. 84 the text has *śvapach-âdayaḥ*, 'those who cook (and eat) dogs, and others like them;' and the commentary says *śvapachâ Ḍombâḥ*, 'the cookers of dogs are the Dombas.' The name is doubtless identical with the *Ḍomma* that occurs elsewhere; *e. g.* in the Anamkoṇḍ inscription of Rudradêva (*Ind. Ant.* Vol. XI. p. 17). And the Ḍommas or Dôms were the Gipsies (*id.* Vol. XV. p. 15).

Draviḍa, a country, and the people of it, in the south-west division, xiv. 19; misc. ref., ix. 15, 19; xvi. 11; xxxii. 15; — the rulers of Draviḍa, or of the Draviḍas (*Draviḍ-âdhipâḥ*) misc. ref., iv. 23; — the eastern half of the Draviḍa countries (*Draviḍânâṁ prâg-ardha*), misc. ref. xvi. 2. In his translation of xvi. 11 and xxxii. 15, Kern gives "Draviḍas (or Dramiḍas)." In xiv. 19, Albêrûnî gives "Dramiḍa." See also 'Drâviḍa.'

Drâvida, 'of or belonging to Dravida,' *q. v.*; misc. ref., lviii. 4, where Kern renders *Drâvidam* by "(a measure) for Draviḍas (barbarians)."

ears; people with ears like a winnowing fan (*śûrpa-karṇa*), in the eastern division, xiv. 5.

elephants, the glen of (*kuñjara-darî*), in the southern division, xiv. 16.

êkacharaṇa, 'one-footed people,' in the north-east division, xiv. 31. See also '*êkapada*.'

êkapada, 'one-footed people, in the eastern division, xiv. 7. See also '*êkacharaṇa*.'

êkavilôchana, 'one-eyed people,' in the north-west division, xiv. 23.

elephants; the elephant's cave, or the glen of elephants (*kuñjara-darî*), in the southern division, xiv. 16.

eyes; one-eyed people (*êka-vilôchana*) in the north-west division, xiv. 23;— three-eyed people (*tri-nêtra*), in the north-east division, xiv. 31.

faces; 'dog-faced people' (*śva-mukha*), in the northern division, xiv. 25;— 'horse-faced people' (*aśva-vadana*) in the eastern division, xiv. 6, and (*turag ânana*) in the northern division, xiv. 25; misc. ref. (*aśva-mukha*), xvi. 35;— 'long-faced people' (*dîrgh-âsya*), in the north-west division, xiv. 23;— 'tiger-faced people' (*vyâghra-mukha*), in the eastern division, xiv. 5.

feet; 'one-footed people' (*êka-pada*), in the eastern division, xiv. 7; and (*êka-charaṇa*), in the north-east division, xiv. 31.

'flesh, eaters of raw' (*kravy-âśin*), in the south-west division, xiv. 18. See also 'cannibals.' The word is, however, rather doubtful; the readings are *kravyâdânâbhîra*, and *kravyakhyâbhîra*, for which Dr. Kern adopted, by conjecture, *kravyâśy-âbhîra*.

forests; the Dharmâraṇya, in the middle country, xiv. 3;— the great forest (*mahâtavî*), in the southern division, xiv. 13;— the Daṇḍakâvana, in the southern division, xiv. 16;— the collection of forests (*vanaugha*; *v. l. van-auka*, 'the inhabitants of forests'), in the western division, xiv. 20;— the forest of the man-lions (*nṛisiṁhavana*), in the north-west. division, xiv.

22;— the forest-territory (*vana-râshṭra*), in the north-east division, xiv. 29;— the forest-kingdom (*vana-râjya*), in the north-east division, xiv. 30;— the forest of Vasus or spirits (*vasu-vana*), in the north-east division, xiv. 31. The "kings of all the forest countries (*sarv-âṭavika-râja*)" were compelled by Samudragupta to do service to him (*Gupta Inscriptions*, p. 13). The same record mentions also a kingdom named Mahâkântâra, which seems to be a great forest kingdom (*ibid.*). And the hereditary territory of the *Mahârâja* Saṁkshôbha included "the eighteen forest kingdoms" (*ashṭâdaś-âṭavî-rajya*; *id.* p. 116).

Gajâhvaya, apparently '(the city) that has the appellation of the elephant,' *i.e.* Gajapura or Hastinâpura, the modern Dehli, in the middle country, xiv. 4.

Gambhîrikâ, a river; misc. ref., xvi. 16.

Gaṇarâjya, a kingdom in the southern division, xiv. 14.

Gândhâra, a country (the modern Kandahâr), and the people of it, in the northern division, xiv. 28; misc ref., iv. 23; v. 77, 78; ix. 21; x. 7; xvi. 26; xvii. 18; lxix. 26. The name is carried back to the third century B C. by one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. pp. 239, 240, 247).

Gandharva, a class of supernatural beings, in the north-east division, xiv. 31; misc. ref., xiii. 8; lxxxvii. 33.

Gaṅga, the river Ganges, described as constituting, with the Jamnâ, the necklace of the earth, xliii. 32;— reference to the region between the Gaṅgâ and the Yamunâ, lxix. 26;— misc. ref., xvi. 16.

Garuhâ, see Guruhâ.

Gauḍaka, a people in the eastern division, xiv. 7. This is the reading in the text; but in his translation Kern gives "Gauras," and adds the note— "*i e.* 'the Whites,' supposed to live in Śvêtadvîpa, which, according to *Kathâsaritsâgara*, 54, 18, 199, lies near the Cocoa-island" (see 'islands'). Albêrûnî gives "Gauraka."

Gauragrîva, a people in the middle country xiv. 3.

Gavya, a people in the northern division, xiv. 28.

Ghôsha, a people in the middle country, xiv. 2; and in the north-east division, xiv. 30. In xiv. 2, Kern translates "Ghôsha;" and in xiv. 30, "Ghôshas (stations of herdsmen)."

Girinagara, a city in the southern division, xiv. 11. The name has now passed over to the mountain Girnâr, in Kâṭhiâwâḍ; and the ancient city is now represented by Junâgaḍh, at the foot of it. The original name of the Girnâr mountain was Ûrjayat (*Gupta Inscriptions*, pp. 64, 65).

Girivraja, 'the inhabitants of the district of Girivraja,' as rendered by Kern, — in accordance with the commentary, I presume; misc. ref., x. 14. H. H. Wilson (*Vishṇu-Purâṇa*, Translation, Vol. IV. p. 15, note 3), said that Girivraja is "in the mountainous part of Magadha;" and further on (*id.* p. 180, note 1) he identified it with Râjagṛiha in Bihâr.

Gôdâvarî, the river of that name in Southern India; misc. ref., xvi. 9.

Gôlâṅgûla, a (?) mountain; misc. ref., xvi. 3.

gold, the region of (*kanaka*), in the western division, xiv. 21, and (*suvarṇa-bhû*) in the north-east division, xiv. 31.

Gômanta, a mountain; misc. ref., v. 68, xvi. 17.

Gômatî, a river; misc. ref., perhaps an interpolation, xvi. 12. It seems to be the modern Gômti or Gumti, which rises in the Shâhjahânpur District and flows into the Ganges about half-way between Benares and Ghâzîpur; at any rate, it is somewhere in that neighbourhood that we have to locate the place Gômatikoṭṭaka, which is mentioned in the Dêô-Baraṇârk inscription of Jîvitagupta II. (*Gupta Inscriptions*, p. 217). But there is also a river Gômatî in the Kângra District in the Pañjâb.

Gônarda, a people in the southern division, xiv. 12; misc. ref., ix. 13; xxxii. 22.

Guḍa, a people in the middle country, xiv. 3. Albêrûnî says "Guḍa Tânôshar."

Guruhâ, or Garuhâ, a river in the north-west division, xiv. 23. There are the various readings of *Gulahâ*, *Guluhâ*, and *Gurâha*. Below his translation, Kern remarks — "Guruhâ (also Garuhâ) is, to my apprehension, the *Garoigas* of the Greeks; the river district they called *Goryaia*. Lassen, in his Altert. iii. p. 127 and 136, identifies the Greek name with Gaurî. It need not be pointed out how exactly both forms coincide with Garuhâ and Guruhâ."

Haihaya, a people in the western division, xiv. 20. The Kalachuris of Central India were Haihayas (*Ind. Ant.* Vol. XII. pp. 253, 268). And the Western Chalukya king Vikramâditya II. (A. D. 733-34 to 746-47) married two Haihaya princesses.

hair; people with thick matted hair (*jaṭâdhara*), in the southern division, xiv. 13; — long-haired people (*dîrgha-kêśa*) in the north-west division, xiv. 23; — thick-haired people (*kêśa-dhara*) in the northern division, xiv. 26; — demons with matted hair or elf-locks (*jaṭ-âsûra*), in the north-east division, xiv. 30.

Hala (*v. l.* Laha), a people in the north-west division, xiv. 22; misc. ref., xvi. 6; xxxii. 19.

Hârahaura, 'a king of the Harahauras or Hârahauras;' misc. ref., xiv. 34.

Hêmagiri, a mountain in the south-west division, xiv. 19.

Hêmakuṇḍya, a place in the south-east division, xiv. 9. There are the various readings of *Hêma-kûṭa*, *-kuṭyâ*, *-kuḍya*, and *-kuḍyâ*. In his text, Kern gave the name as Hêmakûṭya; but in his translation he preferred Hêmakuṇḍya, because Parâśara exhibits the same form. Albêrûni gives "Hêmakûṭya."

Hêmatâla, a people in the northern division, xiv. 28.

hermitages (*tâpas-âśrama*), in the southern divison, xiv. 15;—the hermitage of Atri (*atri*), in the southern division, xiv. 14.

Himavat, the Himâlaya mountains, in the northern division, xiv. 24;— spoken of as one of the breasts of the earth, the other being the Vindhya mountain, xliii. 35;— diamonds are obtained there, lxxx. 7;— and pearls, lxxxi. 2, 5;— misc. ref., xvi. 2 (*bahir-antaḥ-śaila-jâḥ*, see 'Antargiri'); xvi. 17 (*Himavat*); lxxii. 1 (*Hima-kshmâdhara*).

horse-faced people (*aśva-vadana*) in the eastern division, xiv. 6, and (*turag-ânana*) in the northern division, xiv. 25; misc. ref. (*aśva-mukha*), xvi. 35.

Hûṇa, (*v. l.* Hûna), a people in the northern division, xiv. 27; misc. ref., xi. 61; xvi. 38. In xi. 61, Kern translates *Chôl-Avagâṇa-sita-Hûṇa* by "Chôlas, Afghans, (and) White Hûṇas;" but in xvi. 38 he translates *Pahlava-śvêta-Hûṇa* by "Pahlavas, Svêtas, (and) Hûṇas," though *śvêta* here is exactly synonymous with *sita* in the other passage. The Hûṇas are mentioned in the Bhitarî inscription of Skandagupta (*Gupta Inscriptions*, p. 56), in the Mandasôr inscription of Yaśôdharman (*id.* p. 148), in the Aphsaḍ inscription of Âdityasêna (*id.* p. 206), and in many later records; but I do not know of any epigraphic passage which specifies "the White Hûṇas."

Ikshumatî, a river; misc. ref., xvi. 4.

Ikshvâku, a (?) people; misc. ref., v. 75; ix. 17; xi. 58. Mâḍhariputra-Purushadatta, a hero of the Ikshvâkus, is mentioned in one of the early inscriptions at the Jaggayyapêṭa *stûpa* (*Archæol. Surv. South. Ind.* Vol. I. pp. 110, 111).

Irâvatî, a river; misc. ref., xvi. 27.

islands of bulls (*vṛisha-dvîpa*), of cocoanuts (*nâlikêra-dvîpa*), and of bark (*charma-dvîpa*), in the south-east division, xiv. 9;— "the islands (*dvîpa*)," suggested by Kern, below his translation, to be the Maldives, in the southern division, xiv. 14;— the islands of the great ocean (*mahârṇava-dvîpa*), misc. ref., xvi. 6.

jackal-eaters (*gômâyu-bhaksha*); misc. ref., xvi. 35.

jaṭâdhara, 'people with thick matted hair,' in the southern division, xiv. 13.

jaṭâsura, 'demons with matted hair or elf-locks,' in the north-east division, xiv. 30.

Jathara, or perhaps Jathara-Aṅga, a people in the south-east division, xiv. 8. The text is *Vaṅg-Ôpavaṅga-Jaṭhar-Âṅgaḥ*; which Kern translates by "Vaṅga, Vaṅga minor, (and) the Jaṭhara-Aṅgas." But the same combination, *Jaṭhara-Âṅga*, does not occur anywhere else. Albêrunî separates the names, and says "Jaṭhara, Aṅga."

Jṛiṅga, a people in the western division, xiv. 21.

Kachchha, a country in the southern division, xiv. 16. It is evidently the modern Kachh, *vulgo* Cutch, to the north of Kâthiâwâḍ.

Kachchhûra, a people in the northern division, xiv. 27.

Kaikaya, a people in the northern division, xiv. 25; misc. ref., iv. 22, v. 67, 74; xvi. 26, xvii. 18; — the lord of the Kaikayas (*Kaikaya-nâtha*), misc. ref. xi. 60.

Kailâsa, a mountain in the northern division, xiv. 24. It is peculiarly sacred as being the paradise of the god Śiva. It belongs to the Himâlayan range, and constitutes the water-shed from which the Indus, Satlej, and Brahmaputra take their rise; but it appears to be really in Tibet (Hunter's *Indian Empire*, pp. 43, 45). It is mentioned in the Gaṅgdhâr inscription of Viśvavarman and the Mandasôr inscription of Bandhuvarman (*Gupta Inscriptions*, pp. 78, 85, 86); and in the last passage it is called one of the breasts of the earth, — the other being Sumêru.

Kailâvata, a people in the northern division, xiv. 26.

Kairalaka, the people of Kêrala, *q.v.*, in the southern division, xiv. 12. The text gives the reading Kêralaka; but this is a mistake for Kairalaka, or still more correctly Kairaḷaka, which occurs in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 7, line 19).

Kâlâjina (*v. l.* Kâlañjana), a people or place in the southern division, xiv. 11. Can it be really intended for 'Kâlañjara,' — a city of the Kalachuris of Central India, now represented by the Kâlañjar hill fort, — the name of which is sometimes wrongly given in inscriptions as 'Kâlâñjana'?

Kâlaka, a people in the south-west division, xiv. 19.

Kâlakôṭi, a fortress or city in the middle country, xiv. 4.

Kaliṅga, a country, and the people of it, in the south-east division, xiv. 8; — diamonds are found there, lxxx. 7; — other misc. ref., v. 35, 75, 79; ix. 10, 26; x. 16; xvi. 1, 3; xvii. 13, 22; xxxii. 15; — the king of the Kaliṅga country (*Kaliṅga-dêśa-nṛipati*), misc. ref., v. 69; — the lord of Kaliṅga (*Kaliṅgêśa*), misc. ref., xi. 54. See also 'Kâliṅga.' The name of the Kaliṅga country is carried back to the third century B.C by one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. p. 247).

Kâliṅga, a king or other inhabitant of the Kaliṅga country, *q. v.*; misc. ref. xiv. 32.

Kalmâsha, a people; misc. ref., v. 69.

Kâmbôja, a country, and the people of it, in the south-west division, xiv. 17; misc. ref., v. 35, 78, 80; xi. 57; xiii. 9; xvi. 1, 16. With the Yavanas and the Pahlavas, who are mentioned in the same verse, the Kâmbôjas must be located far more to the north than is done by Varâhamihira. The name is carried back to the third century B. C. by one of the edicts of Aśôka. And Senart allots the tribe to the tract of the river Kâbul (*Ind. Ant.* Vol. XX. pp. 239, 240, 247).

kanaka, the region of gold, in the western division, xiv. 21. The text is *Jṛiṅga-Vaiśya-kanaka-Sakâḥ*; which Kern translates by "the Jṛiṅgas, Vaiśyas, (and) Gold-Scythians." But he adds the note that the commentary explains differently; *viz.* "the region of gold, and the Śakas." Albêrûnî also separates the words, and gives "Vaiśya, Kanaka, Saka." See also 'gold.'

Kâñchî, a city, in the southern division, xiv. 15. It is the modern Conjeveram. Vishṇugôpa of Kâñchî is named among the kings whom Samudragupta is said to have captured (*Gupta Inscriptions*, p. 13). Burnell held that the Sanskṛit 'Kâñchî' is a mis-translation of the Drâviḍian 'Kañji' (*South-Indian Palæography*, p. x., note 2).

Kaṅka, a people in the middle country, xiv. 4.

Kaṅkaṭa, a people in the southern division, xiv. 12.

Kaṇṭakasthala, a locality in the south-east division, xiv. 10.

Kaṇṭhadhâna, a people in the northern division, xiv. 26.

Kântipura, a city; misc. ref., xvi. 11.

Kapila, a people in the south-west division, xiv. 17.

Kâpishṭhala, (*v. l.* Kapishṭhaka), a people or locality in the middle country, xiv. 4. Monier-Williams, in his Sanskṛit Dictionary, compares the *Kambistholoi* of the Greeks.

Kârmaṇêyaka, a people in the southern division, xiv. 15. The place whence the name is derived, is mentioned in inscriptions as Kârmaṇêya, Kamaṇîya, and Kammaṇijja; and it is the modern Kamrêj in the Baroda territory (*Ind. Ant.* Vol. XVII. pp. 184 and note 5, and 198).

Karṇaprâvêya, a people in the south-west division, xiv. 18. There are the various readings of *Karṇapradêya* and *Karṇaprâvaraṇa*. The latter form, Karṇaprâvaraṇa, which would equally well suit the metre here, occurs in the Râmâyaṇa, *Kishkindhâkâṇḍa*, xl. 26 (*Vishṇu-Purâṇa*, Translation, Vol. II. p. 161, note 4). Below his trans-

lation Kern remarks "Synonymous with Karṇaprâvêya is Karṇaprâvaraṇa. Now, *prâvaraṇa* is synonymous with *prâvêṇi*, so that *prâvêya* either stands for *prâvêṇya*, or *pravêṇi* and *prâvêṇya* are derived from the same base with *prâvêya*. The Mârkaṇḍêya-Purâṇa, 58; 31, has Karṇaprâdhêya, in which *dh* is misread *v*."

Karṇâṭa, the Kanarese country, in the southern division, xiv. 13. In the Sâmângaḍ grant of Dantidurga, the Western Chalukya forces are called "the boundless army of the Karṇâṭaka" (*Ind. Ant.* Vol. XI. p. 114).

Karvaṭa, a people in the eastern division, xiv. 5; misc. ref., xvi. 13.

Kâśi, a city in the eastern division, better known as Benares, xiv. 7; misc. ref., v. 72; x. 4, 13; xxxii. 19;— the lord or king of Kâśi (*Kâś-îśvara*, *Kâśi-pa*, *Kâśi-râja*), misc. ref., ix. 19; xi. 59; lxxviii. 1;— the country of Kâśi (*Kâśi-dêśa*), misc. ref., xvii. 25. In the plural (*Kâśayaḥ*), the word is used to denote the people of Kâśi; misc. ref., v. 69. The city of Kâśi is mentioned in the Sârnâth inscription of Prakaṭâditya (*Gupta Inscriptions*, p. 286).

Kâśmîra, a people, in the north-east division (the inhabitants of the Kaśmîr country), xiv. 29; misc. ref., v. 77, 78; ix. 18; x. 12. Also see 'Kâśmîraka.'

Kâśmîraka, the people of Kaśmîr; misc. ref., v. 70; xi. 57. See also 'Kâśmira.'

Kauṅkaṇa, the people of the Koṅkaṇa, *q. v.*; misc. ref., xvi. 11.

Kaulinda, a people; misc. ref., iv. 24. There is the various reading *Kaulinâdra*. See also 'Kauṇinda.'

Kaulûta, the people of Kulûta, *q. v.*; misc. ref., x. 11.

Kauṇinda (*v. l.* Kaulinda), a people in the north-east division, xiv. 30;—'a king of the Kauṇindas or Kuṇindas' (*Kauṇinda*), misc. ref., xiv. 33. There are the various readings, *Kaulinâla* (xiv. 30, 33), and *Kaulinâdra* (xiv. 30). See also 'Kaulinda.'

Kaurava, a people, probably the inhabitants of Kuru-land (see 'Kuru'); misc. ref., iv. 25; ix. 30;— the lord of the Kauravas (*Kaurav-âdhipati*), iv. 24.

Kauśala, the people of Kôśala, *q. v.*; misc. ref., x. 14. See also 'Kauśalaka.'

Kauśalaka, the people of Kôśala, *q. v.*, in the eastern division, xiv. 7 [the text gives here the reading Kôśalaka; but this must be a mistake for Kauśalaka]; misc. ref., v. 70; x. 9. See also 'Kauśala.' The correct spelling (see also under 'Kôśala') appears to be 'Kausalaka,' which occurs in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 7, line 19).

Kauśâmbi, the modern Kôsam on the Ganges; misc. ref., xvi. 3. The name occurs in one of the Aśôka edicts (*Ind. Ant.* Vol. XVIII. p. 309).

Kauśikî, a river; misc. ref., xvi. 16.

Kâvêrî, the river that still bears this name, in the southern division, xiv. 13 (where the name is given in the plural, *Kâvêryaḥ*); misc. ref., v. 64.

Kêrala, a country; misc. ref., xvi. 11. See also 'Kairalaka.' Maṇtarâja of Kêrala is named among the kings of Southern India, whom Samudragupta is said to have captured (*Gupta Inscriptions*, p. 13).

kêśadhara, 'long-haired or thick-haired people,' in the northern division, xiv. 26.

khachara, 'the inhabitants of the sky, or roamers in the sky,' a people in the northern division, xiv. 28.

Khaṇḍa, 'dwarfs (?),' a people in the south-west division, xiv. 18.

Khasa, a people in the eastern division, xiv. 6; misc. ref., x. 12; lxix. 26.

Khasha, a people in the north-east division, xiv. 30.

khastha, 'dwellers in the sky,' a people in the north-west division, xiv. 22.

Kîra, a people in the north-east division, xiv. 29; misc. ref., iv. 23; xxxii. 19. In the Chambâ grant, the Kîras are mentioned as being conquered by Sâhilladêva (*Ind. Ant.* Vol. XVII. p. 8).

Kirâta, a people in the south-west division, xiv. 18, and in the north-east division, xiv. 30; misc. ref., v. 35, 80; ix. 35; xi. 60; xvi. 2; xxxii. 19, 22;— the prince of the Kirâtas (*Kirâta-bhartṛi*, *-pârthiva*), misc. ref., ix. 17; xi. 54.

Kîrṇa, a people in the southern division, xiv. 11.

Kishkindha, a mountain, in the south-east division, xiv. 10. Monier-Williams defines it as "in Ôḍra, containing a cave, the residence of the monkey-prince Bâlin."

Albêrunî says, "Kishkindha, the country of the monkeys."

Kôhala, (*v. l.* Kôśala), a people in the northern division, xiv. 27.

Kollagiri, in the southern division, xiv. 13. It is, in all probability, the modern Kôlhâpur (properly Kôlâpur), the chief town of the Native State in the Southern Marâṭhâ Country, which is mentioned as Kollagira in an inscription at Têrdâḷ (*Ind. Ant.* Vol. XIV. p. 23).

Koṅkaṇa, (*v. l.* Kauṅkaṇa), a country (usually known as the Seven Koṅkaṇas) in the southern division, xiv. 12. See also 'Kauṅkaṇa.' Albêrunî says "Koṅkaṇa near the sea."

Kôśala, a country, and the people of it, in the south-east division, xiv. 8; — diamonds are found there, lxxx. 6; — other misc. ref., v. 69; ix. 26; x. 4, 13; xvi. 6; xvii. 22. See also 'Kauśalaka.' The correct spelling (see also under 'Kauśalaka') appears to be 'Kôsala,' which occurs in one of the Ajaṇṭâ inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 127), and in the Râjim grant of Tîvaradêva (*Gupta Inscriptions*, p. 296). Mahêndra of Kôsala is named among the kings whom Samudragupta is said to have captured (*id.* p. 13).

Kôtivarsha, apparently a country; the king of Kôṭivarsha (*Kôṭivarsha-nṛipa*), misc. ref., ix. 11.

Krauñcha, a mountain in the northern division, xiv. 24. See also under 'Kraunchadvîpa.'

Krauñchadvîpa, a country, in the southern division, xiv. 13; misc. ref., x. 18. Monier-Williams gives the word as equivalent to 'Krauñcha,' which, he says, is the name of a mountain, part of the Himâlayan range, situated in the eastern part of the chain, on the north of Assam, and is also the name of one of the *dvîpas* or principal divisions of the world, surrounded by the sea of curds.

kravyâśin, 'eaters of raw flesh,' in the south-west division, xiv. 18. See also 'cannibals,' and under 'flesh.'

Kṛishṇa, a river (the 'Kistna') in the southern division, xiv. 14. Kern took this word, with the one that follows it in the text, to give the name of a place, — Kṛishṇavellûra. But Varâhamihira has undoubtedly mentioned the river Kṛishṇa and the town of Vellûra (*q. v.*).

Kshatriyas, under the term *râjanya*, placed in the northern division, xiv. 28.

Kshêmadhûrta, a people in the northern division, xiv. 28.

Kshudramîna, a people in the northern division, xiv. 24.

Kshurârpaṇa, a mountain in the western division, xiv. 20.

Kuchika, a people in the north-east division, xiv. 30.

Kukura, a people in the middle country, xiv. 4; misc. ref., v. 71; xxxii. 22. Mention is made of the Kukura people or country in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109), and in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262).

Kulûta, a country in the north-west division, xiv. 22, and in the north-east division, xiv. 29; misc. ref., x. 12; xvii. 18. See also 'Kulûtaka.' Kulûta is mentioned in the Chambâ grant (*Ind. Ant.* Vol. XVII. p. 8).

Kulûtaka, the people of Kulûta, *q. v.*; misc. ref., iv. 22.

Kunaṭha (*v. l.* Kunaṭa, Kunaha, and Kuṇapa), a people in the north-east division, xiv. 30.

kuñjaradarî, the elephant's cave, or the glen of elephants, in the southern division, xiv. 16.

Kuntala, a country; misc. ref., xvi. 11. It is mentioned in one of the Ajaṇṭâ inscriptions, under circumstances which imply, I think, that Ajaṇṭâ itself was in Kuntala (*Archæol. Surv. West. Ind.* Vol. IV. pp. 126, 127); and it is, I consider, the country of which Nâsik was the capital (see page 115 above). It is also mentioned in numerous later records. And the Western Châlukyas of Kalyâṇi are constantly described emphatically as "the lords of Kuntala."

Kuntibhôja, a people; misc. ref., x. 15.

Kuru, a people. The Kurus consisted of two branches, the northern and the southern; and the land of the northern Kurus is supposed to be a region beyond the most northern part of the Himâlayan range, and is described as a country of everlasting happiness. Varâhamihira mentions (1) the Kurus, without any qualification, as a people in the middle country, xiv. 4; and (2) the

northern Kurus (*uttarâḥ Kuravaḥ*) as a people in the northern division (xiv. 24; here Kern translates by "the Hyperboreans"). It is doubtless in connection with (1) only, that we have to take Albêrûnî's remark "Kuru = Tânêshar," and Kern's note on his translation of xvi. 32, in which he specifies Kurukshêtra as being "the country about Thânêsar (Skr. Sthâṇvîśvara.)" There are the following miscellaneous references; the Kurus, v. 383; xxxii. 11; — the people of Kuru-land (*Kurukshêtraka*), v. 78; (*Kurubhûmi-ja*) xvi. 32; — the lord of Kuru-land (*Kurukshêtr-âdhipa*), xi. 57; — the forest, or wild, or uninhabited, lands of Kuru (*Kuru-jâṅgala*), ix. 29. See also 'Kaurava.' The land of the northern Kurus is mentioned in the Udayagiri Jain inscription (*Gupta Inscriptions*, p. 260).

Kusuma, a mountain in the southern division, xiv. 14.

Laha, *v.l.* for Hala, *q. v.*

Lahaḍa, a country in the north-west division, xiv. 22. There are the various readings of *Lahara*, *Laḍaha*, and *Kalaha*. In his translation, Kern gives "Lahaḍa (or Laḍaha)." And he adds the note — "this seems to be Lahara, so frequently mentioned in the *Râjataraṅgiṇî*, *e.g.* vii. 912, 1373 (*Lâhara*, "Laharian," 1173). It is a border-land between Kashmîr and Dardistân; to this identification of Lahara and Lahaḍa, it will not be objected that our author, committing the grave blunder of placing Kashmîr and Dardistân in the North-east, should needs have assigned a wrong situation to Lahaḍa too."

Laṅkâ, in the southern division, xiv. 11. As Siṁhala is mentioned in the same passage, xiv. 15, Laṅkâ would seem to denote here, not the island of Ceylon, but its capital city, which it was perhaps thought necessary to mention separately, because it provides the Hindu prime meridian. Albêrûnî says "Laṅkâ, *i.e.* the cupola of the earth." The island of Laṅkâ is mentioned in the Bôdh-Gayâ inscription of Mahânâman (*Gupta Inscriptions*, pp. 277, 278).

Lâṭa, a country; misc. ref., lxix. 11. It corresponds to what might now be called central and southern Gujarât, — to the country between the river Mahî and the Koṅkaṇ (*Ind. Ant.* Vol. V. p. 145). It is mentioned in one of the Mandasôr inscriptions (*Gupta Inscriptions*, p. 84), in the Aihole inscription of Pulikêśin II. (*Ind. Ant.* Vol. VIII. p. 244), in one of the Ajaṇṭâ inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 127), and in various later records.

Lauhitya (the river Brahmaputra), in the eastern division, xiv. 6; misc. ref., xvi. 16. In a note to his translation Kern adds that one MS. of the commentary has *Lôhitô nadaḥ*; and another *Lauhityô nadaḥ*. The form 'Lauhitya' occurs in the Mandasôr inscription of Yaśôdharman (*Gupta Inscriptions*, p. 148); and the form 'Lôhitya' in the Aphsaḍ inscription of Âdityasêna (*id.* p. 206).

lions; the forest of the man-lions (*nṛisiṁha-vana*), in the north-west division, xiv. 22.

Madhyadêśa, the middle country; the tribes, &c., contained in it, xiv. 2, 3, 4; misc. ref., v. 78, 90; viii. 46; x. 5; xiv. 1; xvii. 19, 20, 22; xviii. 4; xlvii. 7. The country is perhaps mentioned in the Sârnâth inscription of Prakaṭâditya (*Gupta Inscriptions*, p. 286).

Mâdhyamika, a people in the middle country, xiv. 2.

Madra, a people in the north-west division. xiv. 22; misc. ref., iv. 22; v. 40; x. 4; xvii. 18; xxxii. 19;— the lord of the Madras (*Madr-êśa*), misc. ref., xiv. 33. See also 'Madraka.'

Madraka, a people in the northern division, xiv. 27;— the lord of the Madrakas (*Madraka-pati*) misc. ref., xi. 59. See also 'Madra.' A tribe named Mâdraka is mentioned as subjugated by Samudragupta (*Gupta Inscriptions*, p. 14).

Magadha, a country, and the people of it, in the eastern division, xiv. 6; misc. ref., iv. 22, 26; v. 69, 79; x. 14; xvi. 1; xxxii. 11;— the lord of Magadha (*Magadh-êśa*), misc. ref., x. 16; — the ruler of Magadha (*Magadh-âdhipa*), misc. ref., xi. 55. See also 'Mâgadhika.' In iv. 26, Kern translates *Magadhân* (accus. plur.) by "Behar."

Mâgadhika, the people of Magadha, *q. v.*; misc. ref., xiv. 32.

Mahânadî, a river; misc. ref., xvi. 10. It is mentioned in the Sâmâṅgaḍ-grant of Danti-

durga (*Ind. Ant.* Vol. XI. p. 114; for "of the great river Mahî and of the Rêvâ," read "of (the rivers) Mahî, Mahânadî, and Rêvâ").

mahâgrîva, 'great-necked people,' in the south-east division, xiv. 9.

Mahârâshtra, the Mahârâshtra countries, or the people of them (the word occurs in the nom. pl., *mahârâshṭrâḥ*); misc. ref., x. 8. According to the Aihole inscription, which speaks of three divisions of the country, each called Mahârâshṭraka, in the seventh century A. D. the country included, or was traditionally held to include, 'ninety-nine thousand villages (*Ind. Ant.* Vol. VIII. p. 244).

mahârṇava, 'the great ocean,' in the south-west division, *i.e.* the Indian Ocean, xiv. 19. See also 'ocean' and 'islands.'

mahâṭavi, 'the great forest,' in the southern division, xiv. 13. See also 'forests.'

Mahêndra, a mountain in the southern division, xiv. 11; misc. ref., xvi 10. The reference is probably to the Mahêndra mountain in the Gañjâm District, among the Eastern Ghauts, which is mentioned in the records of the Gaṅgas of Kaliṅganagara (*Ind. Ant.* Vol. XIII. pp. 121, 123; Vol. XVIII. pp. 145, 164, 170, 175). But there may have been also a mountain of the same name in the Western Ghauts (*Archæol. Surv. West. Ind.* Vol. IV. p. 109; *Gupta Inscriptions*, pp. 146 and note 1, 148; see also p. 7, note 2).

Mahî, a river; misc. ref., xvi. 32. It is mentioned in the Sâmâṅgaḍ grant of Dantidurga (*Ind. Ant.* Vol. XI. p. 114).

Mahisha, a country; misc. ref., ix. 10. It has been considered to be the modern Mysore. See also 'Mahishaka.'

Mahishaka, the people of Mahisha, *q. v.*; misc. ref., xvii. 26. There may perhaps also be the form 'Mâhishaka;' see under 'Matrishika.'

Mâkara, a people in the south-west division, xiv. 18.

Mâlatî, a river, misc. ref., xvi. 10.

Mâlava, a country, and the people of it, in the northern division, xiv. 27; misc. ref., iv. 24; xvi. 26; xxxii. 19; lxix. 11. The Mâlavas are mentioned among the tribes subjugated by Samudragupta (*Gupta Inscriptions*, p. 14). Varâhamihira places them too much to the north; as they are undoubtedly the people of Mâlwa, from whom (see *Ind. Ant.* Vol. XX. p. 404) the Vikrama era derived its original appellation.

Malaya, a mountain in the southern division, xiv. 11; misc. ref., xvi. 10; xxvii. 2 It is mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109).

Mâlindya, a mountain in the southern division, xiv. 11.

Malla, a people, unless the word simply denotes 'wrestlers or boxers;' misc. ref., v. 38, 41. To his translation of v. 38, where he gives "Mallas" as a people, Kern adds the note — "the Scholiast takes *mallân* here as an appellative noun, *bâhuyuddha-jñân*, 'boxers.' In v. 41 he translates *malla* by 'boxers,' and adds the note — "or, 'the Mallas;' may be the expression applies both to these and to boxers."

Mâlyavat, a mountain in the eastern division, xiv. 5.

Mâṇahala, a people in the northern division, xiv. 27.

Mandâkinî, the river Ganges, or an arm of it, misc. ref., xvi. 10. The name occurs in the Alîṇâ grant of Sîlâditya VII. (*Gupta Inscriptions*, p. 184).

Mâṇḍavya, a people in the middle country, xiv. 2; and in the north-west division, xiv. 22; and in the north, xiv. 27.

Maṇimat, a mountain in the western division, xiv. 20.

mariners (*vâri-chara*), a people in the southern division, xiv. 14. Below his translation Kern suggests that "these may be the Pirates of Greek sources."

marshes or swamps (*palôla*), in the north-east division, xiv. 30.

Mârttikâvata, a people; misc. ref., xvi. 26.

Maru, a region in the middle country, xiv. 2; misc. ref., v. 68; xvi. 38. It is the modern Mârwâḍ. The Junâgaḍh inscription of Rudradâman seems to mention the desert of Maru (*Maru-dhanvan*; *Ind. Ant.* Vol. VII. p. 260, line 8, and *Archæol. Surv. West. Ind.* Vol. II. p. 129).

Maruchîpaṭṭana, a city in the southern division, xiv. 15. Below his translation Kern gives the note — "Maruchî, or Murachî, Marîchî, seems to be the *Muziris* (transposed from *Muriris*) of the Greeks)."

Marukuchcha, or Murukuchcha, a people in the north-west division, xiv. 23. There are the various readings of 'Marukachcha, Murukuchcha, Murûku, Marûhaturukacha, Bharukachha, Nuruka, Marukastha, Purukutsa, Gurukutsa, and Paramuchcha;' also (Parâśara) 'Marukuchcha,' which is the form used by Kern in his text. The possibility of Bharukachchha is excluded, by this town being allotted in xiv. 11 to the southern division: nor can Maru and Kachchha be intended; since they are allotted respectively to the middle country, xiv. 2, and the southern division, xiv. 16. In iv. 22, misc. ref., where the various readings are *Tarukachha*, and *Maruvachha*, Kern gives *Maru-Kachchha* in the text; but in the translation he rectifies this, and adopts *Marukuchcha*; and he adds the note — "the Marukuchchas, or Murukuchchas, were a people in the modern Kaferistan, or thereabouts."

Mataṅga, a (?) place where diamonds are found, lxxx. 7.

Mathurâ, a city; misc. ref., iv. 26; xvi. 17, 21. It is the so-called 'Muttra' in the North-West Provinces. See also 'Mâthuraka.'

Mâthuraka, the inhabitants of Mathurâ, *q. v.*, in the middle country, xiv. 3.

Matrishika (?), a people (?); misc. ref., xvi. 11. In his text Kern gives the reading as *sa-Mantrishikâḥ*; and notes the various readings of *sa-Mantrishikâḥ*, *-Matrishikâḥ*, *-Mâhishakâḥ*, *-Pârasîkâḥ*, and *-Mahyushikâḥ*. In his translation he gives "Matrishika; and adds the note — "perhaps an error of the copyists, or of the copies of some works consulted by the author, for *sah-Âtry-Rishikâḥ*, "with Atri's hermitage and the Ṛishikas;" ch. xix. 14 and 15." I think it very likely that the intended reading was *sa-Mâhishakâḥ*, which would give another form of the name of the people of Mahisha, *q. v.*

Matsya, a people in the middle country, xiv. 2; misc. ref., v. 37, 38; ix. 18; xvi. 22; xvii. 22; xxxii. 11; — the lord of the Matsyas (*Matsy-âdhipati*), iv. 24.

Maulika, a people in the south-east division, xiv. 8; but perhaps the correct reading is Saulika. See also 'Mûlika.'

Mêghavat, a mountain in the western division, xiv 20.

Mêkala, a mountain, or a people, in the eastern division, xiv. 7; misc. ref., v. 39, 73; xvi. 2.

Mêru, a mountain in the northern division, xiv. 24; misc. ref., xxvii. 7. In his Sanskrit Dictionary Monier-Williams describes it as a fabulous mountain, regarded as the Olympus of Hindû mythology; and says that, when not looked at from that point of view, it appears to mean the highland of Tartary, north of the Himâlayas. It is mentioned in inscriptions as Mêru (*Gupta Inscriptions*, pp. 77, 163), and as Sumêru (*id.* pp. 86, 147, 278); and in two of the latter passages it is spoken of as one of the breasts of the earth (the other being the mountain Kailâsa), and as the abode of the god Indra.

Mêruka, a people, country, or mountain, in the north-east division, xiv. 29. But there does not seem any other authority for the name. And the text, *Mêrukanashṭarâjya*, suggests to me just the possibility of the original reading being *Mêru-Kanishkarâjya*.

milky ocean (*kshîr-âda*), in the eastern division, xiv. 6.

mines, the (*âkara*), a place in the southern division, supposed by Kern to be the modern Khândêsh, xiv. 12; see 'Âkara;'— mines of beryl-stone, (*vaidûrya*), in the southern division, xiv. 14.

Mithila, a country in the eastern division, xiv. 6; misc. ref., x. 14.

Mlêchchha, a people, characterised as 'lawless,' or 'without moral customs' (*nirmaryâda*), in the western division, xiv. 21; misc. ref., v. 79; ix. 13; xvi. 11, 35; xvii. 14 16, 20, — the Yavanas spoken of as Mlêchchhas (*Mlêchchhâ hi Yavanâḥ*), ii. 15. Kern translates *Mlêchchha* in ii. 15, by "foreigners;" and in the other passages by "barbarians." In xiv. 21 the translation is "all the lawless hordes of barbarians living in the west" (*nirmaryâdâ Mlêchchhâ yê paśchima-dik-sthitâs tê cha*). Albêrûnî says, "Mlêchchha, *i. e.* the Arabs." There is a passage in the *Vishṇu-Purâṇa* (Book IV. chap. III.; Wilson's Translation, Vol. III. p. 294 f.), which seems worth quoting here; it tells us that Sagara "made the Yavanas shave their heads entirely; the Śakas he compelled to shave (the upper) half of their heads; the Pâradas wore their hair long; and the Pahlavas let their beards grow, in obedience

to his commands. Them, also, and other Kshattriya races, he deprived of the established usages of oblations to fire and the study of the Vêdas; and, thus separated from religious rites, and abandoned by the Brâhmaṇs, those different tribes became Mlêchchhas." The Mlêchchhas are mentioned in the Junâgaḍh inscription of Skandagupta (*Gupta Inscriptions*, p. 62).

mountain of sunrise (*udaya-giri*), in the eastern division, xiv. 7; misc. ref., xxviii. 3; — mountain of sunset (*asta-giri*), in the western division, xiv. 20.

Mûlika, a people in the north-west division, xiv. 23; but perhaps the correct reading is Sûlika. See also 'Maulika.'

Muñja (*v. l.* Puñja), a mountain in the north-east division, xiv. 31. Albêrûnî gives the name as "Puñjâdri."

Murukuchcha, a people; see Marukuchcha.

Naimisha, a people; the king of the Naimishas (*Naimisha-nṛipa*), misc. ref., xi. 60.

nâlikêradvîpa, the island of cocoanuts, in the south-east division, xiv. 9.

nârîmukha, a people with the faces of women, in the south-west division, xiv. 17.

Narmadâ, the river 'Nerbudda;' misc. ref., v. 64; xvi. 1, 9. See also 'Rêvâ.' The name Narmadâ occurs in the Êraṇ inscription of Budhagupta (*Gupta Inscriptions*, p. 90).

Nâsikya, a town or country, in the southern division, xiv. 13; misc. ref., perhaps an interpolation, xvi. 12. It is the modern Nâsik. The form 'Nâsika' appears to be established by inscriptions at Bêdsa and at Nâsik itself (*Archæol. Surv. West. Ind.* Vol. IV. pp. 89, 98).

nashṭarâjya, the kingdom of the dead, in the north-east division, xiv. 29. But see under 'Mêruka.'

necks; great-necked people (*mahâ-grîva*) in the south-east division, xiv. 9; snake-necked people (*vyâla-grîva*) in the south-east division, xiv. 9; long-necked people (*dîrgha-grîva*) in the north-west division, xiv. 23. Also see 'throats.'

Nêpâla, a country, and the people of it; misc. ref., iv. 22; v. 65. It is the modern Nêpâl. The name occurs in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 14).

Nîpa, a people in the middle country, xiv. 2.

Nirvindhyâ, a river; misc. ref., xvi. 9.

Nishâda, a people in the south-east division, xiv. 10; misc. ref. v. 76. Kern translates, in xiv. 10, *Nishâda-râshṭrâṇi*, by "the territory of the Aborigines;" and in v. 76, *Nishâda-saṁghâḥ*, by "the savage tribes." The Junâgaḍh inscription of Rudradâman mentions the Nishâda people or country (*Ind. Ant.* Vol. VII. p. 262).

nomads (*paśu-pâla*), in the north-east division, xiv. 29.

noses; flat-nosed people (*chipiṭa-nâsika*) in the northern division, xiv. 26.

nṛisiṁha-vana, 'the forest of the man-lions,' in the north-west division, xiv. 22.

oceans; the ocean (*samudra*) in the eastern division, *i.e.* the Bay of Bengal, xiv. 6; — the ocean of milk (*kshir-ôda*) in the eastern division, xiv. 6; — the southern ocean (*yâmy-ôdadhi*) in the southern division, xiv. 15; — the great ocean (*mah-ârṇava*) in the south-west division, *i. e.* the Indian Ocean, xiv. 19; — the eastern ocean (*pûrva-sâgara*), misc. ref., v. 65; — the ocean mentioned as the gone or girdle of the earth, xliii. 32. For some other interesting references, see the index of *Gupta Inscriptions*.

Ôḍra, or Auḍra, a country, the modern Orissa, and the people of it; misc. ref., v. 74. See also 'Uḍra.'

Padma, a mountain in the eastern division, xiv. 5.

Pahlava, a people in the south-west division, xiv. 17; misc. ref., v. 38; xvi. 38; xviii. 6. See also under 'Mlêchchha.' The Pahlavas are mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109. And a Pahlava minister of Rudradâman is mentioned in the Junâgaḍh inscription (*Ind. Ant.* Vol. VII. p. 263).

palôla, the marshes or swamps, in the north-east division, xiv. 30. Below his translation, Kern remarks that "*palôla* must be the vulgar pronunciation for the Skr. *palvala*, 'swamp, marsh.' The modern name is Terai, the eastern part of which, near Kuch-Behâr, seems to be meant by *palôla* in our list."

Pâñchâla, a people in the middle country, xiv. 3; misc. ref., iv. 22; v. 35, 38, 41; ix. 29, 34; x. 4, 13; xiv. 32.

Pañchanada, '(the country) of the five rivers,' the Pañjâb, in the western division, xiv. 21; misc. ref., x. 6. See also 'Pâñchanada.'

Pâñchanada, a king or other inhabitant of Pañchanada, *q. v.*; misc. ref., xi. 60.

Pâṇḍu, a people in the middle country, xiv. 3. The Râjim grant allots Indrabala, Nannadêva, and Tîvararâja, to the Pâṇḍu-vaṁśa or lineage of Pâṇḍu (*Gupta Inscriptions*, p. 298).

Pâṇḍya, a country, and the people of it; northern Pâṇḍya (*uttara-Pâṇḍya*), misc. ref., xvi. 10; — the Pâṇḍya king (*Pâṇḍya-narêśvara, Pâṇḍya-nâtha, Pâṇḍya-nṛipa*), misc. ref., iv. 10; vi. 8, xi. 56. The Pâṇḍyas are carried back to the third century B. C. by one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. pp. 239, 240, 249).

Pâṇḍyavâṭa, a place or country where pearls are found, lxxxi. 2, 6.

Pârâ, a river; misc. ref., xvi. 10. It may perhaps be the same with the Pârâdâ of one of the Nâsik inscriptions, which has been identified with the river Pâr or Pâradî in the Surat District (*Archæol. Surv. West. Ind.* Vol. IV. p. 100, and note 2).

Paralôka, a place where pearls are found, lxxxi. 2, 4.

Pâraśava, a country, and the people of it, in the south-west division, xiv. 18; — pearls are found there, lxxxi. 2, 5; — misc. ref., liii. 15. Albêrûnî says, "Pâraśava, *i.e.* the Persians."

Pârata, a people in the western division, xiv. 21; misc. ref., x. 5, 7; xiii. 9; xvi. 4, 13, 22. The Pâratas may possibly be identical with the Pâradas; see under 'Mlechchha.'

Pâriyâtra, (*v.l.* Paripâtra), a mountain in the middle country, xiv. 4; misc. ref., v. 68; vi. 10; lxix. 11. The form 'Paripâtra' is deduced from one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109). 'Pariyâtra' occurs in one of the Mandasôr inscriptions (*Gupta Inscriptions*, p. 157). See also 'Pariyâtrika.'

Pâriyâtrika, the people of the Pâriyâtra mountain, *q. v.*; misc. ref., x. 15.

Pârvatîya, a people; misc. ref., xvii. 16, 23; xviii. 2.

paśupâla, nomads, in the north-east division, xiv. 29.

Pauṇḍra, the people of Puṇḍra, *q. v.*, in the eastern division, xiv. 7; misc. ref., v. 74, 80.

Paurava, a people in the northern division, xiv. 27, and in the north-east, xiv. 31; misc. ref., xvi. 22; xxxii. 19.

Payôshṇî, a river; misc. ref., xvi. 10. In his translation, Kern notes that "another reading, also in Kâśyapa, is Parôshṇî."

pearls; the places where they are found are located in the southern division, xiv. 14;—in addition to being obtained from oysters, pearls are obtained from or found in mines (*sic*), and in the Himavat mountains, in the northern country (*kaubêra*), and in Pâṇḍyavâṭa, Paralôka, Pâraśava, Siṁhala, Surâshṭra, and Tâmraparṇi, lxxxi. 2.

Phalgulukâ, a river in the north-west division, xiv. 23.

Phaṇikâra, a people in the southern division, xiv. 12.

Phêṇagiri (*v. l.* Phênagiri) a mountain in the south-west division, xiv. 18. Monier-Williams says it is near the mouth of the Indus.

Piśika, a people in the southern division, xiv. 14. Albêrûnî repeats "Sibika" here.

Prabhâsa, a place of pilgrimage near Dvârakâ, misc. ref., xvi. 32. It is mentioned in inscriptions at Nâsik and Kârlê (*Archæol. Surv. West. Ind.* Vol. IV. pp. 100, 101).

Prâchyâdhipa, the kings of the eastern country; misc. ref., v. 69; — the lords of the eastern and other countries (*Prâchyâdînâṁ patayaḥ*), misc. ref., lxxxvi. 75. See also 'Prâgîśa.'

Prâgîśa, the kings of the eastern country; misc. ref., iv. 25. See also 'Prâchyâdhipa.'

Prâgjyôtisha, a people in the eastern division, xiv. 6; misc. ref., xvi. 1.

Praśasta, a mountain in the western division, xiv. 20.

Prasthala, a people; misc. ref., xvi. 26.

Prayâga, probably the place of pilgrimage at the confluence of the Ganges and the Jamnâ; misc. ref., xi. 35. The name occurs in the Aphsaḍ inscription of Adityasêna (*Gupta Inscriptions*, p. 206).

Pulinda, a people; misc. ref., iv. 22; v. 77, 78; ix. 17, 29, 40; xvi. 2, 33; — the Pulinda tribe (*Pulinda-gaṇa*), misc. ref., v. 39. The Pulindas are carried back to the third century A. D. by one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. pp. 239, 240, 247, 248).

Puṇḍra, a country, and the people of it;

diamonds are obtained there, lxxx. 7; — other misc. ref., v. 70; ix. 15; x. 14; xvi. 3; — the leader of the Puṇḍras (*Puṇḍr-âdhipati*), misc. ref., xi. 58. See also 'Paunḍra.'

Purika, a people in the south-east division, xiv. 10.

purushâda, pûrushâda, 'cannibals,' in the eastern division, xiv. 6; misc. ref., iv. 22. See also '*kravyâśin*.'

Pushkalâvata, a people in the northern division, xiv. 26. Albêrûnî says, "Pushkalâvatî, *i. e.* Pûkala." Pushkalâvatî, whence Pushkalâvata is formed, appears to be the *Peukelaôtis* of the Greek writers; and the latter has been identified with the modern Hashṭnagar, near Peshâwar (*Invasion of India by Alexander the Great*, p. 59, and note 3). See also 'Pushkalâvataka.'

Pushkalâvataka, a people, identical with Pushkalâvata, *q. v.*; misc. ref., xvi. 26.

Pushkara, probably the modern Pôkhar in Âjmîr, misc. ref., v. 68; xvi. 31; — the forest of Pushkara (*Pushkar-âraṇya*), misc. ref., xi. 35. The Pushkaras (*pôksharâni*, = *pushkarâṇi*) are mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 100).

Raivataka, in the south-west division, xiv. 19; misc. ref., xvi. 31. Raivataka is the hill at Junâgaḍh, opposite to the Girnâr mountain. It is mentioned in the Junâgaḍh inscription of Skandagupta, and in the Jaunpur inscription of Îśvaravarman (*Gupta Inscriptions*, pp. 64, 230).

râjanya, 'Kshatriyas,' placed in the northern division, xiv. 28.

Ramaṭha, a country and the people of it, in the western division, xiv. 21; misc. ref., xvi. 21. Albêrûnî gives "Maṭhara." See also 'Râmaṭha.'

Râmaṭha, the people of Ramaṭha, *q. v.*; misc. ref., x. 5.

Rathâhvâ, a river; misc. ref., xvi. 16. In his translation, Kern notes that it is difficult to decide upon the true form, as some of his manuscripts had *Rathasvâ*, *Rathaṁpâ*, and *Rathasyâ* or *Rathaspâ*. With Rathâhvâ, we may compare Gajâhva.

Rêvâ, the river 'Nerbudda;' misc. ref., xii. 6. See also 'Narmâda.' The name Rêvâ occurs in one of the Mandasôr Inscriptions (*Gupta Inscriptions*, pp. 156, 157).

Ṛishabha, a people in the southern division, xiv. 15.

Ṛishika, a people in the southern division, xiv. 15. Can the name have any connection with the 'Riṣṭika' or 'Rîṣṭika' of one of the edicts of Aśôka (*Ind. Ant.* Vol. XX. pp. 240, 247, 248).

Ṛishyamûka, a mountain in the southern division, xiv. 13.

Rômaka, a people or place; misc. ref., xvi 6. Kern translates by "the Romans." Albêrûnî, speaking of the determination of longitude by the Hindus, from Laṅkâ, says (*India*, Translation, Vol. I. p. 303) — "Their remarks on the rising and setting of the heavenly bodies show that Yamakôti and Rûm are distant from each other by half a circle. It seems that they assign the countries of the West (*i. e.* North Africa) to Rûm or the Roman Empire, because the Rûm or Byzantine Greeks occupy the opposite shores of the same sea (the Mediterranean); for the Roman Empire has much northern latitude, and penetrates high into the north. No part of it stretches far southward, and, of course, nowhere does it reach the equator, as the Hindus say with regard to Rômaka." As regards Yamakôṭi mentioned here, see 'under Bhadrâśva.'

Śabara, a people; misc. ref., v. 38; ix. 15, 29; x. 15, 18; xvi. 1, 33; xxxii. 15; — naked Śabaras (*nagna-Śabara*), and leaf-clad or leaf-eating Sabaras (*parṇa-Śabara*), in the south-east division, xiv. 10; — 'the band of the Śabaras, hunters, and thieves' (*Śabara-vyâdha-chaura-saṁgha*), misc. ref., lxxxvii. 10. In a note to his translation, Kern remarks on the word *parṇa-Śabara*, "*i. e.* 'leaf-savages,' meaning those that feed upon leaves; they are manifestly the *Phyllita* of Ptolemy." The grant of Pallavamalla-Nandivarman mentions a Śabara king named Udayana (*Ind. Ant.* Vol. VIII. p. 279).

Sahya, a mountain; misc. ref., lxix. 30. It is the Sahyâdri range, in the Western Ghauts. It is mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109). It is sometimes spoken of as one of

the breasts of the earth, — the other being the Vindhya range (*Gupta Inscriptions*, p. 184).

Saindhava, the people of the Sindhu country; misc. ref., v. 71. See also 'Sindhu.'

Sairindha, a people in the north-east division, xiv. 29.

Saka, a people in the western division, xiv. 21; misc. ref., v. 38, 75, 79; ix. 21; xiii. 9; xvi. 1; xvii. 26; xviii. 6. In each instance, Kern gives "Scythians" in his translation. See also under '*kanaka*' and 'Mlêchchha.' The Sakas, as a people, are mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109); and individual Sakas, including Ushavadâta, son-in-law of the *Kshatrapa* Nahapâna, are mentioned in the same series of records (*id.* pp. 101, 104, 114). The Sakas are also mentioned among the tribes subjugated by Samudragupta (*Gupta Inscriptions*, p. 14).

Sâkôta, the modern Audh, or 'Oude' or 'Oudh,' in the middle country, xiv. 4. See also 'Âyôdhaka.'

Sâlva, (*v. l.* Salva and Śâlva), a people in the middle country, xiv. 2; misc. ref., v. 76; xvi. 21; xvii. 13, 18.

Samataṭa, in the eastern division, xiv. 6. The name means 'the country of which the rivers have flat and level banks, of equal height on both sides,' and it denotes Lower Bengal. It occurs in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 14).

Saṁkhyâta, a people in the middle country, xiv. 2.

Śântika, a people in the western division, xiv. 20.

Saradhâna, a people in the northern division, xiv. 26.

Sârasvata, a people in the middle country, xiv. 2; misc. ref., xvi. 22. They seem to be the people dwelling on the banks of the Sarasvatî, *q. v.*

Sarasvatî, a river; misc. ref. to the region where it disappears, xvi. 31. See also 'Sârasvata.'

Sarayû, a river; misc. ref., v. 65; xvi. 16.

Śatadrû, a river; misc. ref., xvi. 21.

Saulika, a people in the south-east division, xiv. 8; but perhaps the correct reading is Maulika. See also 'Śûlika.'

Saurâshṭra, a country, the modern Kâṭhiâwâḍ, and the people of it; diamonds are obtained there, lxxx. 6, and pearls, lxxxi. 2, 4; misc. ref., v. 68; ix. 19; xvi. 17, 31. See also 'Saurâshṭraka, and Surâshṭra.'

Saurâshṭraka, the people of Saurâshṭra, *q. v.* misc. ref., xxxii. 11.

Sauri, a people in the southern division, xiv. 11. In a note to his translation, Kern suggests that the Sauris are the *Soræ* of Ptolemy.

Saurpâraka, 'of or belonging to Surpâra,' where, it is said, black diamonds are found, lxxx. 6. Surpâra is the modern Sôpârâ, in the Ṭhâṇa District, Bombay Presidency. For a long note on it, giving all the varieties of the name and epigraphical and literary references, see *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 273. See also under 'Aparântaka.'

Sauvîra, a people; misc. ref., xvi. 21. See also 'Sauvîraka, and Sindhu-Sauvîra.' The Junâgaḍh inscription of Rudradâman mentions the Sauvîra people or country (*Ind. Ant.* Vol. VII. p. 262).

Sauvîraka, a people; misc. ref. iv. 23. See also 'Sauvîra, and Sindhu-Sauvîra.'

Śibi, a people; misc. ref., iv. 24; v. 67; xi. 59; xvi. 26; xvii. 19. See also 'Śibika.'

Śibika, a people in the southern division, xiv. 12. See also 'Śibi.'

Śibira, (*v. l.* Śavara), a mountain in the eastern division, xiv. 6.

Siṁhala, Ceylon, in the southern division, xiv. 15; — the ruler of Siṁhala (*Siṁhal-âdhipa*), misc. ref., xi. 60; — pearls are obtained there, lxxxi. 2, 3. See also 'Laṅkâ.' The Saiṁhaḷakas, or people of Siṁhaḷa, are mentioned in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 14).

Siṁhapuraka, a people; misc. ref., v. 42.

Sindhu, either the river Indus, or the Sindh country, in the south-west division, xiv. 19; — the Sindhu river (*Sindhu-nada*), misc. ref., xvi. 16, 21; — the (river) Sindhu, misc. ref., xvi. 10; — the banks of the Sindhu (*Sindhu-taṭa*), misc. ref., v. 66, 80; — the Sindhu country (*Sindhu-vishaya*), misc. ref., lxix. 11; — other misc. ref. to either the river, or the country, or the people of it, iv. 23; xviii. 6. The Sindhu country is mentioned in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262),

And the seven months of the river Sindhu are mentioned in the Mêharaulî inscription of the emperor Chandra (*Gupta Inscriptions*, p. 141). See also 'Saindhava.'

Sindhu-Sauvîra, a people in the south-west division, xiv. 17; misc. ref., x. 6; xiv. 34; also Sindhu-Sauvîraka, misc. ref., ix. 19. Albêrûnî says, "Sauvîra, *i. e.* Multân and Jahrâvâr."

Śiprâ, a river; misc. ref., xvi. 9.

śita, a white people, misc. ref., xi. 61. See also '*śvêta*,' and under 'Hûṇa.'

Śîtaka (*v. l.* Sâtaka), a people in the northern division, xiv. 27.

sky; dwellers in the sky (*khastha*), in the north-west division, xiv. 22; roamers in the sky (*khachara*), in the northern division, xiv. 28; dwellers in the sky (*divishṭha*), in the north-east division, xiv. 31. On xiv. 22, Albêrûnî says "Khastha, *i. e.* people who are born from the trees, hanging on them by the navel-strings."

Śmaśrudhara, a people in the south-east division, xiv. 9.

Śôṇa, a river; misc. ref., v. 65; xvi. 1, 9.

spirits, the city of (*bhûta-pura*), in the northern division, xiv. 27.

Śrîparvata, a mountain; misc. ref., xvi. 3.

Srughna, a town or country, misc. ref., xvi. 21. Gen. Sir Alexander Cunningham has identified it with the *Su-lu-k'in-na* of Hiuen Tsiang, and the modern Sugh near Thânêsar (*Anc. Geogr. of India*, p. 345).

strî-râjya, the kingdom of women, *i. e.* the amazons, in the north-west division, xiv. 22; misc. ref., xvi. 6. See under 'amazons.'

Śûdras, placed in the south-west division, xiv. 18.

Suhma, a people in the eastern division, xiv. 5; misc. ref., v. 37; xvi. 1.

Śukti, a place or people; the Śukti lord (*Śukty-adhipa*), misc. ref., iv. 24.

Śûlika, a people in the north-west division, xiv. 23; misc. ref., ix. 15, 21; x. 7; xvi. 35; but perhaps the correct reading is Mûlika. In his text of ix. 15, Kern gives Śûlika, with the palatal aspirate; but in his translation he gives Sûlika, with the dental aspirate, and adds the note that "this seems to be the preferable spelling." See also 'Saulika.'

sunrise, the mountain of (*udaya-giri*), in the eastern division, xiv. 7.

sunset, the mountain of (*asta-giri*), in the western division, xiv. 20.

supernatural people and places; the city of spirits (*bhûta-pura*), in the northern division, xiv. 27;— demons with matted hair (*jaṭâsura*), in the north-east division, xiv. 30;— the grove of spirits (*vasu-vana*), in the north-east division, xiv. 31;— Gandharvas, or the heavenly choristers, in the north-east division, xiv. 31; misc. ref., xiii. 8;— dwellers in the sky (*khastha*), in the north-west division, xiv. 22;— dwellers in the sky (*divisṭha*), in the north-east division, xiv. 31;— roamers in the sky (*khachara*), in the northern division, xiv. 28.

Śûrasêna (*v. l.* Sûrasêna), a people in the middle country, xiv. 3; misc. ref., v. 35, 69; ix. 17; xvii. 13, 22; lxix. 26;— the lord of the Śûrasênas (*Śûrasêna-pati*), misc. ref., xi. 54. See also 'Sûrasênaka.' An inscription of the Śûrasênas has been published in *Ind. Ant.* Vol. X. p. 34; the name occurs as Sûrasêna there, and also (as a proper name) in one of the Nêpâl inscriptions (*Gupta Inscriptions*, Introd. p. 180).

Sûrasênaka, a people; the king of the Sûrasênakas (*Sûrasênaka-nṛipa*), misc. ref., ix. 11. See also 'Śûrasêna.'

Surâshṭra, a country, the modern Kâṭhiâwâḍ, and the people of it, in the south-west division, xiv. 19; pearls are obtained there, lxxxi. 2, 4; other misc. ref., iv. 22; v. 79; x. 6; lxix. 11. See also 'Saurâshṭra.' The base 'Surâshṭra' occurs in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109); in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262); and in line 9 of the Junâgaḍh inscription of Skandagupta (*Gupta Inscriptions*, p. 59): but line 8 of the latter record shows that the customary expression was Surashṭrâḥ (nom. pl.), 'the Surâshṭra countries.'

Śûrpa, a mountain in the southern division, xiv. 14.

suvarṇa-bhû, the region of gold, in the north-east division, xiv. 31. Below his translation, Kern gives the note — "in all likelihood a mythical land; with Ptolemy it is called *Chryse* (cf. Lassen, Altert. iii. 242), which is not to be confounded with the real

island and peninsula *Chryse*. The latter is held to be Malakka; the Golden Island, however, the existence of which is denied by Lassen (Altert. iii. 247), but sufficiently attested not only by the Greeks, but also in the *Kathâsaritsâgara* (x. 54, 99; 56, 62; 57, 72; xviii. 123, 110), cannot be but Sumatra, including, perhaps, Java. Cf. Râmâyaṇa, 40, 30 (ed. Bombay)."

Suvâstu, a place or country, misc. ref., xxxii. 19. Can it denote the Swât territory?

Suvîra, a people; misc. ref., v. 79. See also 'Sauvîra, Sauvîraka, and Sindhu-Sauvîra.'

śva-mukha, a dog-faced people, in the northern division, xiv. 25.

śvêta, a white people; misc. ref., xvi. 38. See also '*sita*,' and under 'Hûṇa.'

swamps or marshes (*palôla*), in the north-east division, xiv. 30.

Syâmâka, a people in the northern division, xiv. 28.

Takshaśila, the inhabitants of Takshaśilâ, *q. v.*, in the northern division, xiv. 26; misc. ref., xvi. 26.

Takshaśilâ, a city; misc. ref., x. 8. See also 'Takshaśila.' The place is the well-known *Taxila* of the Greek writers. And it was one of the principal seats of Aśôka's power (*Ind. Ant.* Vol. XX. p. 247). Albêrûnî says "Takshaśila, *i. e.* Mârîkala." Mârîkala seems to be the same with Mârîgala, in connection with which he speaks of "the country between Bardarî and Mârîgala," and of "the country Nîrahara, behind Mârîgala" (*India*, Translation, Vol. II. p. 8).

Tâla, a people in the north-west division, xiv. 22. Albêrûnî gives "Tâlahala," — not "Tâlas and Halas," as given by Kern, from the commentary, I suppose. There was an ancient town named Talâpura or Tâlâpura in the neighbourhood of Nirmaṇḍ in the Pañjâb (*Gupta Inscriptions*, p. 290).

Tâlikaṭa (*v. l.* Tâpitaṭa), in the southern division, xiv. 11. Tâlikôt in the Bijâpur District suggests itself; but it is hardly possible that the place can be so ancient.

Tâmaliptî, a city; misc. ref., x. 14. It seems to be the *Tan-mo-li-ti* of Hiuen Tsiang, which has been identified with Tamluk on the Selai, just above its junction with the Hughli (*Buddh. Rec. West. World*, Vol. II. p. 200, and note 36). See also 'Tâmaliptika.'

Tâmaliptika, (*v. l.* Tâmalipta and Tâmaliptaka), the inhabitants of Tâmaliptî, *q. v.*, in the eastern division, xiv. 7.

Tâmraparṇî, in the southern division, xiv. 16; pearls are obtained there, lxxxi. 2, 3. It is not clear whether the reference is to a river, said to be noted for its pearls, rising in Malaya, or to Ceylon, which was known as Tâmraparṇî (whence 'Taprobane') in the days of Aśôka (*Ind. Ant.* Vol. XX. pp. 239, 240, 249).

Taṅgaṇa (*v. l.* Taṅkaṇa, *q. v.*), a people in the north-east division, xiv. 29; misc. ref., ix. 17; x. 12; xvi. 6; xxxii. 15.

Taṅkaṇa, a country in the southern division, xiv. 12; misc. ref., xvii. 25. A country named Ṭaṅka is mentioned in the Daśâvatâra cave inscription at Ellôrâ (*Cave-Temple Inscriptions*, p. 94, text line 10). See also 'Taṅgaṇa.'

Tâpî, the river Taptî; misc. ref., perhaps an interpolation, xvi. 12. The name occurs in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 100). The *v. l.* for Tâlikata, *q. v.*, would give a reference to the banks of the Tâpî.

Târakshiti, a (?) country, in the western division, xiv. 21.

throats; high-throated people (*ûrdhvakaṇṭha*) in the south-east division, xiv. 8. Also see 'necks.'

timiṅgilâśana, 'a whale-eating people,' in the southern division, xiv. 16.

Traigarta, the people of Trigarta, *q. v.*; misc. ref., x. 11; xvi. 22; xvii. 16. Also Traigartaka, misc. ref., iv. 24.

Trigarta, a country in the northern division, xiv. 25; misc. ref., ix. 19. See also 'Traigarta.' Trigarta is mentioned in the Chambâ grant (*Ind. Ant.* Vol. XVII. p. 8).

trinêtra, 'three-eyed people,' in the north-east division, xiv. 31.

Tripura, a city; misc. ref., v. 39. See also 'Tripurî.'

Tripurî, a city in the south-east division, xiv. 9. See also 'Tripura.' There can be little doubt, if any, that it is the Tripurî, — the modern Têwar near Jabalpur, — of the Kalachuris of Central India.

Tukhâra, a people in the north-west division, xiv. 22; misc. ref., xvi 6. In the latter passage, Kern translates the word by "Tocharians."

Tumbavana, a forest in the southern division, xiv. 15.

turagânana, 'horse-faced people,' in the northern division, xiv. 25. See also '*aśvamukha*, and *aśvavadana*.'

udayagiri, 'the mountain of sunrise,' in the eastern division, xiv. 7.

Uddêhika, (*v. l.* Audêhika and Auddêhika), a people in the middle country, xiv. 3. Albêrûnî says, "Uddêhika, near Bazâna." Bazâna, which name is marked by the translator, in the index, with a query, is said by Albêrûnî (*India*, Translation, Vol. I. p. 202) to be twenty-eight *farsakhs* (one *farsakh* = four miles, *id.* p. 200) in a south-westerly direction from Kanauj. He also says that Bazâna is the capital of Gujarât, and "is called *Nârâyan* by our people." And he places Aṇhilwâḍ sixty *farsakhs* to the south-west of Bazâna (*id.* p. 205).

Udîchya, the people of the north; misc. ref., xvi. 21. Compare *udîchîpatha* as a name of Northern India, *ante*, Vol. XVII. p. 312.

Uḍra (*v. l.*, perhaps, Ôḍra or Auḍra), a country, the modern Orissa, and the people of it, in the eastern division, xiv. 6; misc. ref., v. 35; xvi. 1; xvii. 25. Also see 'Auḍra, and Ôḍra.'

Udumbara, a people; misc. ref., v. 40; xvi. 3. See also 'Audumbara.'

Ujjayanî, the modern Ujjain; misc. ref., x. 15; xii. 14; lxix. 30. See also 'Aujjayanika, and Avanti.' In the Prâkṛit form of Ujêni, the name appears in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 101), and is also carried back to the third century B. C. by one of the edicts of Aśôka (*Ind. Ant.* Vol. XIX. pp. 85, 96).

Ujjihâna, a people in the middle country, xiv. 2.

Upajyôtisha, (*v. l.* Aupajyautisha), a people in the middle country, xiv. 3.

Upavaṅga, a country in the south-east division, xiv. 8. Kern translates the name by "Vaṅga minor."

ûrdhvakaṇṭha, 'high-throated people,' in the south-east division, xiv. 8.

Uśînara, a people; misc. ref., iv. 22; xvi. 26. See also 'Auśînara.'

Utkala, a people in the eastern division, xiv. 7. Utkala is always explained as denoting Orissa.

uttarâpatha, a customary name for Northern India, misc. ref., ix. 41. See also 'Âryâvarta;' and contrast '*dakshiṇâpatha*.' Occasionally *udîchîpatha* occurs in place of the more customary and technical *uttarâpatha*. The Western Chalukya records speak of Harshavardhana of Kanauj as "the lord of all the *uttarâpatha* or region of the north" (*e. g. Ind. Ant.* Vol. VI. p. 87).

Vaḍavâmukha, in the south-west division, xiv. 17. The name means 'the mare's mouth,' which is the entrance to the lower regions at the south pole, where the submarine fire is. Below his translation Kern remarks — "in the astronomical Siddhântas Vaḍavâmukha is the supposed abode of the dead at the South Pole."

Vâhlika, Vâhlîka, a country, and an inhabitant of it; misc. ref., v 80; ix. 10. See also 'Bâhlika, Bâhlîka.' The name of Balkh seems to be derived from this word. But the statement, in the Mêharaulî inscription (*Gupta Inscriptions*, p. 141), that the emperor Chandra crossed the seven mouths of the Indus and then conquered the Vâhlikas, tends to locate the tribe, for that period, far to the south of Balkh.

Vaidarbha, the people of Vidarbha, *q. v.*; misc. ref., ix. 27.

Vaidêha, the people of Vidêha, *q. v.*; misc. ref., xxxii. 22.

Vaidêhaka, the people of Vidêha, *q. v.*; misc. ref., ix. 13, 21; xvi. 16.

vaidûrya, the place or places where beryl-stones are found, in the southern division, xiv. 14.

Vaiśyas, placed in the western division, xiv. 21.

Vanavâsi, in the southern division, xiv. 12; misc. ref., ix. 15; xvi. 6. It is the modern Banawâsi in the North Kanara District, above the Ghauts. Albêrûnî says "Vanavâsi on the coast." And Rashîdu-d Dîn (Elliot's *History of India*, Vol. I. p. 58) says "Banawâs on the shore of the sea." It seems to be some similar wrong information that led the Greek writers to speak of *Buzantion*, — which appears to represent Vaijayantî, another ancient name of Banawâsi, — as a sea-side mart.

vanaugha, the collection of forests, in the western division, xiv. 20.

Vaṅga, a country, and the people of it, in the south-east division, xiv. 8; misc. ref., v. 72, 73, 79; ix. 10; x. 14; xvi. 1; xvii. 18, 22; xxxii. 15. See also 'Vâṅga, and Upavaṅga.' The Vaṅga countries (*Vaṅgêshu*; loc. plur.) are mentioned in the Mêharaulî inscription of the emperor Chandra (*Gupta Inscriptions*, p. 141).

Vâṅga, a variant of Vaṅga, *q. v.*; misc. ref., xi. 60.

Vardhamâna, a city or country, in the eastern division, xiv. 7; misc. ref., xvi. 3; lxxix. 21; xciv. 2. It is the modern Bardwân in Bengâl.

Vasâti (*v. l.* Vaśâti), in the northern division, xiv. 25; misc. ref., xvii. 19.

Vasumat, a mountain, in the northern division, xiv. 24.

vasuvana, 'the forest of Vasus or spirits,' in the north-east division; xiv. 31.

Vâtadhâna, a people in the northern division, xiv. 26; misc. ref., xvi. 22. The text of xvi. 22 shews that the name is Vâtadhâna. But on xiv. 26 Albêrûnî gives "Dâsêra; Kavâṭadhâna," instead of "Dâsêraka and Vâṭadhâna." Monier-Williams says that, in addition to being the name of a degraded tribe, the word means 'the descendant of an outcaste Brâhmaṇ by a Brâhmaṇ female.'

Vatsa, a people in the middle country, xiv. 2; and in the south-east division, xiv. 8; — misc. ref., x. 5; xvii. 18, 22.

Vêdasmṛitî, a river; misc. ref., xvi. 32.

Vellûra, a town in the southern division, xiv. 14. It is, undoubtedly, the well-known Verûḷ, Yeruḷâ, Êlûrâ, or Ellôrâ, in the Nizâm's Dominions, where the cave-temples are. The place is also mentioned, as Vallûra (for Vellûra), in the inscription at the Buddhist *vihâra*, known as the Ghatôtkacha cave, near Gulwâḍâ in the neighbourhood of Ajaṇṭâ (*Archæol. Surv. West. Ind.* Vol. IV. pp. 139, 140); and as Valûraka, or probably more correctly Vallûraka (for Vellûraka), in three Buddhist inscriptions at Kârlê (*Archæol. Surv. West. Ind.* Vol. IV. pp. 101, 108, 113: as regards the first of these records, I differ from the published translation, and take the record to mean that the village of Karaṅika was granted to some members of the community of ascetics "whose permanent abode was in the cave-temples at Vallûraka," and who had come to pass the rainy season at Kârlê; the other two records, however, seem to mean that a branch of the *saṁgha* from Vallûraka ultimately settled at Kârlê, and gave its name to one or more of the caves there: there seems no foundation for the suggestion, *ibid.* p. 101, note 1, that Vallûraka was the ancient name of Kârlê itself). Under the Sanskṛitised name of Êlâpura, the place is also mentioned in connection with the Râshṭrakûta king Kṛishṇa I., for whom the "Kailâsa temple" was constructed there (*Ind. Ant.* Vol. XII. p. 228).

Vêṇâ, a river in the southern division, xiv. 12; — diamonds are obtained there, lxxx. 6; misc. ref. iv. 26; xvi. 9.

Vêṇumatî, a river in the north-west division, xiv. 23. Albêrûnî says, "Vêṇumatî (?), *i. e.* Tirmidh."

Vêtravatî, a river; misc. ref., xvi. 9.

Vidarbha, a country in the south-east division, xiv. 8. See also 'Vaidarbha.' Vidarbha is mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109).

Vidêha, a country, and the people of it; misc. ref., v. 41, 71; xvi. 11. See also 'Vaidêha, and Vaidêhaka.'

Vidiśâ; misc. ref., xvi. 32. Monier-Williams gives the word as denoting (1) the capital of the district of Daśârṇâ, and (2) a river in Mâlwa.

Vidyâdhara, a class of supernatural beings; misc. ref., ix. 27. Kern translates by "the inhabitants of Fairy-land;" and identifies them with the Teutonic "elves."

Vindhya mountains; "the inhabitants of the recesses of the Vindhyas," or the people dwelling near the boundaries or at the end of the Vindhyas (*Vindhy-ânta-vâsinaḥ*), in the south-east division, xiv. 9; — the forests of the Vindhyas (*Vindhy-âṭavî*), xvi. 3; — the range spoken of as one of the breasts of the earth, the other being the Himavat mountains, xliii. 35; — misc. ref., xii. 6; xvi. 10, 12 (perhaps an interpolation); lxix. 30. The Vindhya mountains are mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109). In other epigraphic passages, they are mentioned as one of

the breasts of the earth, the other being the Sahya range (*Gupta Inscriptions*, p. 184); as constituting both the breasts (*id.* p. 185); and as extending up to, and including, the Nâgârjunî Hill in the Gayâ District (*id.* pp. 227, 228).

Vipâśâ, a river; misc. ref., xvi. 21.

Virâta, a country; misc. ref. (perhaps an interpolation), xvi. 12. Virâṭakoṭe, 'the fort of Virâṭa,' was a name of Hângal in the Dhârwâr District.

Viṭaka, a people; misc. ref., xvi. 2. In his translation Kern adds the note, which perhaps includes the Mêkalas and the Kirâtas, — "These are the same tribes who by a synonymous term are called Lampâkas and Utsavasankêtas; they are said to scorn the institution of matrimony, and to form only temporal engagements, lasting for the time of a festival."

Vitastâ, the river Jhêlam; misc. ref, xvi. 27.

Vokkâṇa, a people in the western division, xiv. 20; misc. ref., xvi. 35.

Vṛishabhadhvaja, a mountain in the eastern division, xiv. 5.

vṛishadvîpa, 'the island of bulls,' in the south-east division, xiv. 9.

vyâghramukha, 'a tiger-faced people,' in the eastern division, xiv. 5.

vyâlagrîva, 'a people with serpents' necks,' in the south-east division, xiv. 9.

whales, eaters of (*timiṅgil-âśana*), in the southern division, xiv. 16.

white people (*gauḍaka*) in the eastern division, xiv. 7; misc. ref. to white people (*śvêta*) or to White Hûṇas (*śvêta-Hûṇa*), xvi. 38, — but see under 'Hûṇa.'

women; the kingdom of women, *i. e.* the country of the amazons (*strî-râjya*), in the north-west division, xiv. 22; — a people with the faces of women (*nârî-mukha*), in the south-west division, xiv. 17.

Yamunâ, the river Jamnâ; misc. ref., v. 37; xvi. 2; — mentioned as the daughter of the sun (*divâkara-sutâ*), xliii. 32; — the region between the Gaṅga and the Yamunâ (*Gaṅgâ-Yamun-ântarâla*), misc. ref., lxix. 26. See also 'Yâmuna.'

Yâmuna, the people living near the Yamunâ, *q. v.*, in the middle country, xiv. 2, and in the northern division, xiv. 25. In xiv. 2, Kern translates "those who dwell along the banks of the Jamnâ;" and in xiv. 25, "those who live near the sources of the Jamnâ." On xiv. 2, Albêrûnî says "the valley of the Yamunâ;" but on xiv. 25, "Yâmuna, *i. e.* a kind of Greeks," — evidently confusing Yâmuna with Yavana.

Yaśôvati, a city in the northern division, xiv. 28. Below his translation, Kern notes that it is "a mythical city of the Elves."

Yaudhêya, a people in the northern division, xiv. 28; misc. ref., iv. 25; v. 40, 67, 75; xvi. 22; xvii. 19. See also 'Yaudhêyaka.' The Yaudhêyas are mentioned in the Junâgaḍh inscription of Rudradâman (*Ind. Ant.* Vol. VII. p. 262), and in the Allahâbâd inscription of Samudragupta (*Gupta Inscriptions*, p. 14); and there is a fragmentary inscription of some leader of the tribe at Bijayagaḍh (*id.* p. 251).

Yaudhêyaka, another form of Yaudhêya, *q. v.*; misc. ref., xi. 59; — the king of the Yaudhêyakas (*Yaudhêyaka-nṛipa*), misc. ref., ix. 11.

Yavana, a people in the south-west division, xiv. 18; misc. ref., iv. 22; v. 78, 80; ix. 21, 35; x. 6, 15, 18; xiii. 9; xvi. 1; xviii. 6; — the Yavanas spoken of as Mlêchchhas (*Mlêchchhâ hi Yavanâḥ*), ii. 15 (see also under 'Mlêchchha'). In ii. 15 and xvi. 1, Kern translates the word *Yavana* by "the Greeks;" and the first of these two passages mentions the flourishing state of astronomy among the Yavanas. On xiv. 18, Albêrûnî says "Yavana, *i. e.* the Greeks." And McCrindle gives the following note (*Invasion of India by Alexander the Great*, p. 122, note 1), to explain the derivation of the word:—"The name of Ion, the eponymous ancestor of the Ionians, had originally the digamma, and hence was written as Ivon. The Hebrew transcription of this digammated form is *Javan*, the name by which *Greece* is designated in the Bible. The Sanskṛit transcription is *Yavana*, the name applied in Indian works to Ionians or Greeks and foreigners generally." The thirteenth rock edict of Aśôka speaks of the Yônas, *i. e.* Yavanas (*Ind. Ant.* Vol. XX. pp. 239, 240, 247); and it describes Antiochus II. of Syria, as a Yôna, *i. e.* Yavana, king (*ibid.* pp. 239, 240, 241, 242). The

Yavanas, as a tribe, are mentioned in one of the Nâsik inscriptions (*Archæol. Surv. West. Ind.* Vol. IV. p. 109); and several individual Yavanas are mentioned in the same series of records (*ibid.* pp. 90, 91, 93, 94, 95, 115). And the Junâgaḍh inscription of Rudradâman speaks of a Yavana prince or king named Tushaspha, apparently as a contemporary of Aśôka (*Ind. Ant.* Vol. VII. p. 260, text line 8; from an inspection of the original stone, I take the reading to be *Aśôkasya Mauryasy=âṁtê Yavana-râjêna Tushasphên=âdhishṭhâya &c.*) Like the Kâmbôjas and the Pahlavas, the Yavanas are located by Varâhamihira too much towards the south; unless the reference is simply to some large settlement of them in the neighbourhood of Nâsik.

Yugaṁdhara, a people; misc. ref., xxxii. 19.

MISCELLANEA.

FOLK-ETYMOLOGY OF PLACE-NAMES IN THE SANDOWAY DISTRICT, BURMA.

Extract from a diary kept by the *Myôoôk*[1] of Sandoway shewing the popular etymology of place names in the Ḍadê Circle of the Sandoway townships. In all four cases it can be shewn that the etymology is false:—

In ancient times there lived near the source of the Ḍadê River a *ḍut'e*,[2] who had a daughter. The girl was amusing herself by fishing in the stream, when she was suddenly swept down it by a torrent, such as commonly rushes down the hill sides in the rains. There was no one to help, and so she was drowned. Her last words were *amè lê*,[3] and hence the streamlet is thereabouts named Mèwa, whence also a neighbouring village took its name.

Lower down are two villages, Yetḍèo and Palaingê. These took their names from the *yetḍè*[4] and *palaingê*,[5] with which the girl had been fishing, and which were found on the banks at these spots.

B. HOUGHTON.

NOTES AND QUERIES.

ORDEAL IN MODERN INDIAN LIFE.

Lately a pair of boots belonging to me disappeared in a suspicious manner. The servants had been quarrelling, and it was pretty evident that one of them had made away with the boots in order to spite the man in charge. They decided to take oath among themselves to find out the culprit. The servants implicated were the coachman, the cook, the *bhistí*, the *khâṁsâmân*, the bearer, a *khidmatgâr*, and a *chuprâsí*, all Musalmâns; a *chuprâsí*, a *sais*, two *paṁkhâwâlâs*, all Hindus; and a *mehtar*.

I watched the proceedings. Firstly, real holy water (*gangâjal*) from Hardwâr was produced in a medicine bottle (!) and uncorked. This the Hindus in turn solemnly held in both hands, while they repeated, each in his own fashion, an oath which ran somewhat thus:—"May my eyes go blind, and my body break out, etc., if I stole those boots!" The bottle was then lifted above the head by both hands in the usual form of salutation. There was no doubt as to the holy water. It belonged to one of the *paṁkhâwâlâs*, who was by caste a Ṭhâkur from Faizâbâd in Oudh, and had brought it himself in the medicine bottle from Hardwâr.

The *mehtar* then essayed to take up the holy water, but was not permitted to touch the bottle; so he produced his three children,—a son, a daughter and a child in arms. He successively touched their heads and swore to the above effect.

All the Musalmâns then swore on the *Qur'ân* that none of them were guilty.

In the end the *khâṁsâmân* came to me, and said they had all sworn to innocence. There was no gainsaying that, but one of them was, in their own opinion, guilty nevertheless, and so they had decided to divide the cost of the boots amongst themselves, as a general punishment for failing to detect the culprit between them! In this every one acquiesced, and that ended the matter to every one's satisfaction, except the master's, who lost a comfortable pair of boots.

R. C. TEMPLE.

Rangoon, March 1893.

[1] Township officer. [2] Merchant, wealthy man.
[3] "My mother!" common expression of astonishment and trouble.
[4] A fishing instrument.
[5] A basket.

BOOK NOTICE.

SANTAL FOLKTALES. Translated from the Santâlî by A. Campbell, Free Church of Scotland, Santal Mission, Manbhoom. Santal Mission Press, Pokhuria.

Any fresh collection of Indian folktales is welcome, and in particular one made among primitive isolated races like the Santâls, who may be expected to be in a great measure unaffected by Hindu influence, and among whom we know that some really original folklore undoubtedly exists. There is, for instance, the remarkable legend of their creation from a goose which is probably of a totemistic character.[1]

I must admit, however, that Dr. Campbell's collection is somewhat disappointing. Nor has he, I venture to think, gone quite in the proper way of collecting. Many of these tales display, as may be easily shewn, undoubted traces of foreign influence: and this being the case, before we can satisfactorily classify them, it is absolutely necessary to know by whom and under what circumstances they were told and recorded. It would then be, perhaps, possible to trace the source by which much undoubtedly foreign folklore has come to be included among them. But on this point Dr. Campbell vouchsafes absolutely no information whatever. It would again not have been a difficult task to suggest some of the analogies and parallels to other collections which appear throughout this collection.

The first story, "The Magic Lamp," is an undoubted variant of our old friend Aladdin of the "Arabian Nights," which is not part of the original recension, and has probably reached India in quite recent years from Western sources. In the second tale, "Jhorea and Jhore," we have several of the familiar drolls known in Northern India as "The Wiles of Shêkh Chillî." Many of these, according to Mr. Jacobs, form the basis of our Joe Miller. In the third tale, "The Boy and his Stepmother," we have the familiar type of the cruel stepmother and her stepson, which in India often takes the form of the malicious *saut* or co-wife, who appears later on in "Sit and Bosont." In this third tale it is mixed up with the "Faithful Animal" cycle, which, in this case, is represented by the protecting cow—a legitimate descendant of the Kâmadhênu of Hindu mythology. Here, too, we have a well-known incident of the lover who finds the golden hair of the princess floating down the stream. The common Northern India version of this is given by Mr. Mark Thornhill in the "Princess with the Golden Hair"[2] and in Major Temple's "Wonderful Ring."[3]

In the fifth tale, "Kara and Guja," we have another well-known incident popular all over Northern India of the demon who chews grains of iron and is killed by the hero, while the rascally Dôm or Dhôbî takes all the credit. Next follows "The King and His Inquisitive Queen," which corresponds perfectly with the well-known story in the Introduction of the "Arabian Nights," where the *deus ex machinâ*, who warns the merchant, that he is a fool not to thrash his wife, is a cock; here it is a he-goat. Then comes "The Story of Bitarâm." *Bittâ*, Dr. Campbell may be glad to know, is good Hindî, as well as Santâlî, for a span, and the story of Bittarâm, who is known as Bittan all over Northern India, is the Oriental representative of one of the most delightful of Grimm's *Household Tales* (No. 37), "Thumbling." The only difference is that the Santâlî Hop-o'-my-Thumb is more of an imp than the touching creation of the German fancy, in which, too, we find the charming parental tenderness for the dear little creature which we miss in the Eastern form of the tale. "The Story of the Tiger" is our old friend the fox, who acts as arbitrator and induces the tiger to go back to his cage to shew how he managed to come out. In "Lipi and Lapra" we have the well-known idea of the clever youngest son who gets the better of his brothers, and "Gumda the Hero" is of the Munchausen type. In Upper India it appears in the form of the "Wrestler of the East and the West."

Perhaps the most original and characteristic of these stories are those about animals. A good one describes the dilemma of the man who had to arbitrate daily between the tiger and the lizard: and here, too, we come across the stupid old tiger who allows his tail to be fried, who takes people about on his back, and is swindled by the crane who takes one year the root crop and in the next the leaves, of which we have a German version in Grimm. In the "Seven Brothers and their Sister" we have the old superstition of human sacrifice at the foundation of buildings, on which Dr. Campbell might have given an interesting note.

It will thus be seen that, to the student of comparative folklore, there is much of interest in this collection. We can only express the hope that in another series Dr. Campbell will give us more of the really indigenous folktales, and ruthlessly discard those which are obviously of foreign origin: and he would do more justice to his work if he would send it outequipped with analysis, notes and illustrations of parallel plots and incidents, without which any collection of folklore, intended for serious students, is of comparatively little value.

W. CROOKE.

[1] Dalton *Descriptive Ethnology*, p. 209 ff. [2] *Indian Fairy Tales*, p. 86. [3] *Wideawake Stories*, p. 201.

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